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ART. I.—INTERCOMMUNION OF THE EASTERN AND  
ANGLICAN CHURCHES.

*Lectures on the History of the Eastern Church*, with an Introduction on the Study of Ecclesiastical History. By ARTHUR PENRHYN STANLEY, D. D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. New York : Charles Scribner. 1862.

WE come now to the great subject of Intercommunion, its Laws and Principles. Laying aside, for the moment, the Double Procession, (of which we have sufficiently spoken,) is Communion between the Greek and Anglican Churches lawful and practicable? The answer will depend upon the ideas respectively entertained by the two parties, on *Terms of Communion*. What is necessary to Communion between two Branches of the Catholic Church? May one demand, of the other, any thing more, in Faith and Practice, than the Catholic Church has decreed or sanctioned? May it insist upon the adoption, by the other, of any feature, of Doctrine, or Practice, peculiar to itself? Or, may it condemn, in the other, as

an effectual hindrance to Intercommunion, any dogma or usage, which the Catholic Church has not condemned? These questions bring out, at once, the points which require a preliminary settlement, before we can, intelligently, solve the problem of the Lawfulness and Practicability of Intercommunion.

In introducing our own thoughts on the subject, we shall facilitate and relieve the discussion, if we state, beforehand, the principal differences between the Eastern and Western Churches. For this purpose, we will present three Tables: first, of the Differences, apparent or real, between the Eastern and Anglican Churches; secondly, of the Differences between the Greek and Anglican, on the one side, and the Roman Church, on the other; and, thirdly, of the Differences between the Anglican, on the one side, and the Greek and Roman, on the other. In this way, we shall note, the Differences between ourselves and the Greeks; the Differences between ourselves and the Romans, in which the Greeks agree with us; and, the Differences between ourselves and the Romans, in which the Greeks agree with the latter. We confine our list, as we have said, to *principal* differences: viz. those which are most likely to come into discussion, on the question of Intercommunion; without reference to our own opinion of their importance, in themselves, or in comparison with other differences which, as unlikely to occasion dispute, we do not name. We cannot vouch for our perfect accuracy; because we do not pretend to the spirit of prophecy. Nothing can be more uncertain than the current of religious discussion. Nothing can be smaller than the themes which religious controversialists sometimes make to be of supreme importance. At one period, the Greeks and Latins battled as fiercely over the question of Leavened or Unleavened Bread in the Eucharist, as they had ever done over the great subject of the Procession. We have, therefore, selected those points of difference on which we think discussion is most allowable, and most likely to arise, without guaranteeing, that minor and inconsiderable topics will not be thrust forward, on the one side, or on the other. That must depend upon the real desire for union. If love is strong, if the precepts of the Saviour are influential, if we are thoroughly



convinced of the sin and the manifold evils of separation, and if we heartily desire to return to the ancient fellowship, nothing will be suffered to stand in the way, which is not of prime importance, which is not essential to Catholic unity.

# I.

## *Differences between the Greek and Anglican Churches.*

- I. On the number of the Œcumenical Councils.
- II. On the number of the Sacraments.
- III. On Confirmation by Priests.
- IV. On Marriage of Clergymen, after Ordination.
- V. On Consecration to the Episcopate of married Priests.
- VI. On Transubstantiation.
- VII. On the Invocation of Saints.
- VIII. On Reverence to Sacred Pictures and Relics.
- IX. On Prayer for the Faithful Departed.

To these may be added certain minor differences of usage, in which the Greeks believe that they follow the practice of the earliest and best ages of the Church ; such as, Anointing the Sick ; Unction in Baptism ; The Sign of the Cross in Confirmation, and in Consecrating the Lord's Supper ; Trine Immersion ; Mixing water with the Wine in the Eucharist ; Praying towards the East ; Praying standing, on the Sabbath, (Saturday,) and on Sunday. The frequent use of the Sign of the Cross, by individuals, in private and social life, (e. g., at one's secret devotions ; on going abroad ; in moments of temptation, or of bodily danger ; at meals, &c.,) is a pious custom, of undoubted antiquity ;\* not enjoined by the Church, but sanctioned by her own use of the Holy Symbol. So it is regarded by the Greeks.

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\* On this point, it is enough to refer to the well-known passage of Tertullian, (*De Cor. Mil.* c. 3.) in which he says, that at every motion, going out and coming in, on going to the bath, to bed, or to meals, whatever their employment or occasion, they, [the Christians of his day, *circ.* A. D. 200.] were wont to make the sign of the Cross on their foreheads; not as enjoined by any law of Christ, but as a pious usage which tends to strengthen faith.

## II.

*Differences between the Greek and Anglican Churches, on the one side, and the Roman, on the other.*

- I. On Papal Supremacy.
- II. On Purgatory.
- III. On Communion in one kind.
- IV. On Celibacy of Priests and Deacons.
- V. On Indulgences. [This involves, also, the Doctrine of the super-abundant merits of Saints.]
- VI. On Works of supererogation.
- VII. On judicial Absolution.
- VIII. On the Doctrine of Intention in Priestly acts.
- IX. On the Apocrypha.
- X. On Divine Service in language not understood by the people.
- XI. On the withholding of the Holy Scriptures from the Laity.
- XII. On the use of unleavened Bread in the Holy Eucharist.
- XIII. On a plurality of Altars in a Church.
- XIV. On Fasting on the Sabbath, (Saturday.)
- XV. On visiting mortal sins with temporal punishments.
- XVI. On the Immaculate Conception of the Blessed Virgin Mary.

We might mention many other points of important difference between the Greek and Latin Churches ; on some of which, the position of the Anglican Church is not sufficiently defined, but on most of which the teaching of the Greek theologians approaches, nearly, the spirit of Anglican Doctrine. Some of these points are the following :—On the Nature and Authority of the Church ; on the *Necessity* of Priestly Absolution to the Forgiveness of Sins ; On the number of Holy Orders ; On the Powers of the Episcopate ; On the time of the Consecration of the Elements in the Holy Eucharist ; On the relative importance of the Rites called Sacraments by the Greeks and Latins ; On uninterrupted visible Communion, as essential to the existence of the Catholic Church ; and, in general, On the application of Christ's Redemption to the Salvation of men. The whole tone of Greek Theology accords, more

nearly, with that of the Reformed Church of England, than with that of the Tridentine Church of Rome ; especially, on the subject of Justification. The *Moral* Theology of the Latin Church is utterly condemned by the Greek ; while, on those points in which the Greeks seem to agree with the Latins against us, (as, for example, the Invocation of Saints, Reverence to Pictures and Relics, Transubstantiation, &c.,) one can hardly recognize a unity of treatment, so diverse is the style of argument between them. The truth is, that the Greek Church has never committed herself to that extreme development of Saint-Worship which is found in the Church of Rome. But, more of this hereafter.

In the Council of Constantinople,\* held for the rejection of the "Pseudo-Synod" of Florence, (as its Act calls it,) twenty-five charges were enumerated against the Church of Rome. Some of them are frivolous, and some of them are false : but, we quote a few which do not appear in our own Table :—The commingling of the sexes in public worship ; The Pope wearing, on his foot, the Cross, which Christ wore on His shoulder ; Representing God the Father, in Colors ; The usurpation of secular Authority by the Pope, when, by succession from Christ, he has none ; Releasing Christians from Fasting, for money ; Giving to the Image of Christ, and to the Cross, a Worship which should be given only to the Word, God and Man ; Worshipping Images ; Eating things strangled. The reader will notice the enumeration of *Image-Worship*. The Greek Church does not allow reverence to Images, "*Sculptilia*," things carved or graven ; believing it to be forbidden by the Second Commandment. She does not allow their presence in her Churches. The Crucifix, therefore, is not used among her people ; on the contrary, there is a violent prejudice against it. Her idea seems to be, that it is permissible to make a representation of Christ, or of a Saint, such as, when looked upon, will

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\* We find the date of this Council, variously stated, at A. D. 1443, the year after the termination of the Council of Florence, and A. D. 1484. The former is, doubtless, correct ; as the Council had reference to the doings at Florence ; and, the capture of Constantinople, in 1453, would make it impossible to hold a Christian Synod there as early, after that event, as 1484.

bring the original more vividly to the mind ; but, that it is not lawful to make a likeness, or fac-simile. The distinction appears to arise from a desire to prevent everything like *worship* addressed to the Representation ; of which she imagines there is more danger in an Image, since it presents the form and outlines as they exist in real life. We have not, however, included this difference between the Greek and Latin Churches, in our Table. Perhaps, we should have done so ; but, we were not well satisfied that the difference is a real one. The arguments by which the Greeks defend the use of *Pictures*, apply with equal force to *Images*. The ground of the difference does, however, show the greater sensitiveness of the Greeks to Idolatry ; and, the reader will not fail to note their hostility to every attempt to represent God the Father, by human or material forms. It is a contradiction, they say, of the truth of Scripture, "God is a Spirit." A Greek would look with horror upon a picture which we once saw in a Congregational Meeting-House ;—a large eye, painted on the wall, over the Pulpit, with the words above it, "Thou, God, seest me." The Congregationalist would, probably, reply, as did the Unitarian, when questioned, by a Churchman, on the frequent use of the Cross, by his Sect, "*You mean something by it ; we don't :*" which makes it sheer formalism.

### III.

*Differences between the Anglican Church, on the one side, and the Greek and Roman, on the other.*

- I. On the Number of the Sacraments.
- II. On married Bishops.
- III. On Invocation of Saints.
- IV. On Reverence to Pictures and Relics.
- V. On Prayer for the Faithful Departed.
- VI. On compulsory Confession.

We do not mean to say, that every one of these is a matter which would cause any serious discussion, between the Anglican and Greek Churches, by themselves ; but it might, between the two parties named at the head of the Table, the Roman being associated with the Greek in the discussion, and holding

a stronger position, on most of these points, than does the Orthodox Church of the East. On the last point, for example, while the Greek would admit, that Confession to a Priest was a matter to be regulated by each particular Church, for its own people, the Roman would argue for its essential and universal necessity. The Greek Church lacks, throughout, that marked feature of the Tridentine Church, which consists in the undue exaltation of the Clergy, and the accumulation, in their office, of prerogatives and powers which find no warrant in primitive law or usage. The relation of the Clergy to the Laity in the Greek Church, has a much closer parallel, in the Anglican, than in the Roman, Communion. Still, the rule of the Oriental Church does require Confession to the Priest, before receiving the Sacrament of the Lord's Supper. In practice, it amounts to but little more than the requisition, in the English Church, that "so many as intend to be partakers of the Holy Communion, shall signify their names to the Curate, at least, some time the day before." The penitent presents himself to the Priest, (usually, some aged Presbyter, at least in the large Parish Churches, is appointed for this purpose,) is asked whether he has committed any grievous sin since he last communicated, and, if not, is, at once, absolved : if otherwise, is counselled and directed as to the religious exercises of Repentance which are binding upon him. So far as our own observation has extended, the system of the Confessional, as practised in the Church of Rome, is unknown among the Greeks ; nor would a Greek, commonly, say, that a man must confess before the Holy Communion, unless the laws of his particular Church bind him to it. How different all this is from Romish teaching, we need not stay to explain. Our readers will recognize, at once, that, in all those things we call "corruptions," the Greek, even where he is justly chargeable with them, holds a position almost as far removed from Rome, *in principle*, as do ourselves. His are the first fragmentary elements, (for the most part, crude and undigested,) of evils which the Church of Rome has erected into a vast and formal system, which she imposes alike on the consciences of all believers. In fine, the Greek Church has never had her Council

of Trent ; and, she is, as yet, far enough removed from the possibility of such a Synod.

Let us proceed now to the discussion of the Differences which we have noted. We shall confine ourselves to the first list, viz. The differences between the Greek Church and our own.

1. *The Number of the Œcumenical Councils.*—The Greek Church acknowledges Seven ; that of Nice, A. D. 325 ; that of Constantinople, A. D. 381 ; that of Ephesus, A. D. 431 ; that of Chalcedon, A. D. 451 ; the Second of Constantinople, A. D. 553 ; the Third of Constantinople, (that of A. D. 680, and the Trullan, or Quinisext, A. D. 691, combined,) A. D. 691 ; and the Second of Nice, A. D. 783.\* One or two other Councils have been called *Œcumenical*, by Greek writers ; (those of Constantinople, A. D. 861, and A. D. 879 ; see Mosheim, *in loc.*;) but, we cannot discover any distinct recognition of them, in that character, by the Greek Church ; and, indeed, the proof of her formal acceptance of the Deutero-Nicene, (A. D. 783,) is not clear, for nearly a hundred years after its Session. But, it is universally recognized by the Greeks now.

How many Œcumenical Synods are acknowledged by the Anglican Church ? None, as we understand it, by formal decree, since the Reformation. It will not do to say, that she receives all previously acknowledged by her, which were not then denied ; for, that would involve us in the acceptance of the Lateran and other Roman Synods of the Middle Ages, which were, undoubtedly, in force, in England, up to the time of the Reformation, and were received there as Œcumenical. One of the dogmas to which we should thus be bound, is a doctrine which, we humbly trust, will never be enjoined, as an *Article of Faith*, upon the members of the Anglican Communion ; viz. that of the Second Synod of Lyons, A. D. 1274, that the Holy Ghost “proceeds from the Father and the Son

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\* We follow, here as elsewhere, the Greek authorities. Western writers assign the Council to A. D. 786 ; some, to A. D. 787. The discrepancy may arise from the Greek writers giving the date of its first assembling at Constantinople ; and the Latins, of its removal to Nice.

as from one principle." It is certain, that that doctrine, (which is the distinctive Romish doctrine on the Procession,) can never win the assent of many, (we believe, a majority,) of our Clergy. Better, if we retain the Doctrine of the Double Procession in our Prayer Book, that it be left, as now, undefined ; so that all who choose, may receive it in the Greek sense ; which affirms a Procession from the Son, only as far as is equivalent with "receiving from the Son," and, being "sent by the Son." But, we digress. The Anglican Church, Reformed, has never declared the Number of Councils received by her as Œcumenical. It is one of the many points left incomplete by the Reformation. We shall feel such points, more and more, when we come to act in our Catholic character. Hitherto, since the Reformation, we have been, in action, simply, *Protestants*. We are now called upon to show whether we are capable of being truly *Catholic* ; and, one of the first steps towards that position is to declare what Synods we hold to be Catholic Councils. There will be no difficulty about the first Four ; we presume, not about the first Six ; for, our most approved divines, such as Field, Hammond, &c., and, we believe, the general opinion of Anglican Churchmen, sanction so many. There is nothing that we can discover, in the Acts of the Fifth and Sixth, that would not gain the instant approbation of the English Convocations, and of the American Convention. But, of the Seventh, there is, we hope, as little doubt of the instant and unanimous rejection. It is that infamous Council, (our Greek readers, if we have any, will bear with our plainness of speech,—the more so, because numerous members of their own Church concur with us, in regretting, that she ever accepted the Second Nicene Synod,) which ordained the "worship," or, (as the Council affirmed, was, in its intention, synonymous,) the "salutation" of sacred Images and Pictures : for, both are fairly included in the Decrees of the Council, although the Greeks practice the latter only. If the Council had merely affirmed the *lawfulness* of "affectionately saluting" a picture of our Saviour or a Saint, as one might do to the portrait of a friend, we could say nothing against it, excepting that it was an action beneath the



dignity of an Œcumenical Council. But, again and again, the Decree says, "We salute the venerable Images : Anathema to them who *do not*." And, we may add, to illustrate the inconsistency between the Law and the Custom, thousands and tens of thousands of Greeks, both clerical and lay, are living under the force of this anathema, if it has any. For, nothing is more common than for Greeks, especially of the intelligent classes, to ignore the practice altogether ; and, in all our many discussions with the Greek Clergy, we never encountered one who was ready to affirm more than that the respectful salutation of a sacred picture was allowable, or, at the most, commendable. The Council was inaugurated at a period when party spirit ran high on the subject ; and, its action was carried through with a fury most unbecoming in " celestial minds." We firmly believe, that the same Decree, in the same shape, would not obtain the sanction of the Greek Church of the present day ; certainly not, if the Laity were represented in the Council. The Anglican Church, it seems to us, has only to fall back upon the Council of Francfort, A. D. 794 ; in which the Action of the Second Nicene Council was rejected and condemned ; the British Church being fairly and fully represented, and concurring in the condemnation. Or, if it be said, that the later practice of the English Church was, practically, a reconsideration and approval, and that the Council of Nice was accepted as a part of the whole body of Roman doctrine and usage, then held in England, we may fairly have recourse to another argument, which will be found to have an extensive application in any discussions which may arise respecting the Œcumenical Councils. A broad and clear distinction must be made between the Decrees of those Councils concerning the *Faith*, (to all which Decrees the Anglican Church, we doubt not, would give her ready assent,) and the *Canons* issued by them, on matters of practice. Of the latter sort, are the Acts of the Second Nicene Council. Now, no one of the three great Branches of the Catholic Church, the Greek, the Roman and the Anglican, receives, holds and follows, all the usages established by the Œcumenical Councils. Changing circumstances have gradually altered customs ; so that each Church adapts

its practice to its own convenience, or necessities. For example, neither of the Churches which we have named, follows strictly all the Canons of the *First* Council of Nice. Nor, indeed, is it practicable; the order of Discipline, in each of those Churches, being changed from what it was in the Nicene age. Where, for instance, are the penitential "Hearers" and "Prostraters" of that day? Or, which of those Churches now forbids its Clergy to lend money on interest? and deposes them, if they do so? Kneeling on the Lord's Day, forbidden by the 20th Canon, is practised both in the Roman and Anglican Churches, though not in the Greek. And so of later Councils. In fine, those Churches have, in fact, adopted the rule of the English Article: "It is not necessary, that Traditions and Ceremonies be in all places one, or utterly alike; for, at all times, they have been divers, and may be changed, according to the diversity of countries, times and men's manners, so that nothing be ordained against God's Word." (Art. XXXIV.) This rule will apply to the law of the Second Council of Nice, so far as relates to the establishment of Image-worship; or, if it did not, and the Anglican Church should persist, as she will persist, in rejecting that Council, there is no hindrance, thereby, to Intercommunion. The Council ceases to be Œcumenical. It never was truly Œcumenical. The Anglican Church, in common with other Churches of Europe, disowned it at the first, when their votes were necessary to its Catholicity. She never formally rescinded that Decree. She now repeats and affirms it. We do not believe, that, with the prevailing and constantly growing opinion of the intelligent and influential members of the Greek Church, against the enforced use of Pictures in Worship, this position will meet with any solid objection, or will be allowed to hinder the restoration of Catholic Fellowship.

II. *The Number of the Sacraments.*—We confess to the return of an old feeling of weariness, at the very mention of this subject. When we remember the profitless discussions which we have held with Greek Bishops and Priests, all which reduced themselves, in the end, to a mere war of words; leaving us, in the Greek sense, ready to acknowledge Seven Sacraments, and

the Greek, in our sense, acknowledging but Two, we do not like to expend another word upon the worn-out topic. Will you say, with our Article, "There are Two Sacraments ordained of Christ our Lord in the Gospel?" Your Greek brother agrees with you perfectly; he does not pretend to more. Will you say, with our Catechism, "Two only" are so ordained, "as generally necessary to salvation?" He has no objection to that. Will you say, that the other "Five, commonly called Sacraments," [the Greek Church calls all the Seven, *Mysteries*; and, the difference in the word is important, because *Mystery* denotes, exactly, the Greek idea of a Sacrament, namely, that which has a grace hidden,] "are not to be counted for Sacraments of the Gospel," and "have not *like* nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible Sign or Ceremony ordained of God?" The Greek will agree with you. He will affirm, that Two are ordained of God; (that is, *immediately*; for, we would hardly say, that no other was ordained of God *through the Church*, lest we make, of Laying on of Hands in Confirmation and in Ordination, mere human ceremonies;) and, that the other Five are the Tradition of the Church;—and, *that* we cannot deny. He says, a "Mystery" is an "Ordinance, in which, under a sensible sign, the invisible grace of God is communicated to believers."\* You cannot deny the truth of this, with regard to either one of the Seven which the Greek calls *Mysteries*; remembering, that, by the last, which the Romans call *Extreme Unction*, he means the Scriptural Rite of Anointing the Sick with Oil, for their recovery; and names it, The Sanctified Oil, (*Εὐχέλαιον*.) Why then, you may ask him, do you confine the number to Seven? Is not grace given, also, in other sensible ordinances; for example, in preaching the Word of God? Why not use the term, as your fathers did, of all acts and offices of religion through which, under the Christian covenant, God bestows His blessing? He will answer, We do not deny grace to other acts and offices: but, these Seven are of more general importance and prominence; and, therefore,

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\* Orthodox Doctrine, by Plato, Metropolitan of Moscow.

are singled out for special enumeration. The fact is, the old Greek Church knew nothing of Seven Sacraments in particular ; but, the habit has arisen, in comparatively modern times, of so counting the Mysteries, in imitation of the Church of Rome. The practice, indeed, was originally copied from Latin writers ; and obtained an easy success, from the universal respect of Christians for the mystical number, *Seven*. On the whole, we conclude, that the topic presents no serious difference between ourselves and the Church of the Greeks. The most important difference is, in our want of the ancient and scriptural Rite of Anointing the Sick with Oil. Why have we abandoned it ? Because, it had been corrupted into the Extreme Unction of the Romanists. Why should it not now be restored, in compliance with the avowed principle of the Reformation, to bring back primitive doctrine and usage ? We cannot answer this question satisfactorily. The Greeks recognize, that, if we do not *enumerate* Seven Sacraments, we *have* them, with the exception of this one. They will not make its restoration a condition of Intercommunion. But, they regard its absence as a deficiency in our Church ; and, can we say, that they have not good reason for so regarding it ? This is one of many points, (a minor one, perhaps,) in which a serious negotiation with the Greek Church, will teach us, what we very much need to learn, that, though our Church is Reformed she is by no means perfect, even in things primitive and apostolical.

III. *Confirmation by Priests.*—In the Greek Church, Confirmation, (called The “Chrism,” and, The “Sealing,”) is ministered by the Priest at Baptism, immediately after the administration of that Sacrament, unless a Bishop happens to be the Baptizer. That this was the original practice, at least so far as the *time* of Confirmation is concerned, is “evident unto all men, diligently reading Holy Scripture and ancient Authors.” The Catechumen was confirmed, or sealed, immediately on Baptism. That this would be the case with *adults* is manifest ; and, our own rule for them still accords with that practice : “It is expedient, that every Person thus Baptized, [i. e. in Riper years,] should be confirmed by the Bishop, so soon after his Baptism as conveniently may be.” The first converts

being men and women, their immediate Confirmation would establish the custom ; and, from them, it extended to those baptized in infancy. The universal practice of giving the Sacrament of the Eucharist to Infants, as is still done in the Greek Church, (though, so far as we have observed, only once, namely, immediately after their Baptism and Sealing,) also shows conclusively, that they were confirmed ; for, the reception of Holy Communion, (as a rule,) always followed Confirmation.\* As to the Officiator, it seems equally clear, that, in the earliest ages, Confirmation was allowed to be administered by Priests, in the absence of the Bishop. In the Greek Church, it is still regarded as a delegated power. The *muron* is consecrated by a Bishop ; the Priest is merely his instrument, or hand, in applying it. For, (a more important point,) Chrism, or Anointing, has, in the Greek Church, as well as in the Roman, taken the place of the Apostolic Laying on of Hands ; or, rather, as we believe to be the fact in the case, whereas, originally, (we refer to the earliest ages after the Apostles,) both Anointing and Imposition of Hands were used, in the Holy Rite of Confirmation, the latter, gradually, fell into disuse ; probably because, when the Ministering of Confirmation came to be delegated to Priests, the Laying on of Hands was reserved, as being exclusively an Apostolic, or Episcopal, act ; and, there is some evidence to show, that it was, afterwards, at a convenient time, done by the Bishop. But, we have been able to discover no such custom, in the Greek Church of the present day.

On the subject of Confirmation, each side would have something to say. The Greek would object to us, that we have omitted the ancient Rite of Anointing, which, with the exception of our own Church since the Reformation, has the authority of the Rule, *Quod semper*, &c. ; and, we should object, that he has made the more important omission of the Laying on of Hands ; which was, unquestionably, at the first, the Visible Sign in Confirmation. Perhaps, the Difference would be best

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\* On these points, our lay friends, to many of whom the subject may be a new one, will find a better *resumé* of the proofs from ancient authority, in Bingham's *Antiquities*, Book XII, than in any other work equally accessible.

settled, by each restoring what he has lost. But, we may have something to say hereafter, on our marked deficiency in primitive usages, and our duty respecting them.

IV. *Marriage of Clergymen after Ordination.*—The Greek Church, in common with all the Oriental Churches, allows married men to be admitted to the Diaconate and the Priesthood, and permits them to retain their wives after ordination. But, in the Greek and most of the other Eastern Churches, no one can marry after receiving Holy Orders, whether he receive them in a single state, or his wife die after his ordination. *No marriage after Ordination*, is the rule. The practice is based upon the Canons of the old Councils : (See Apostolic Canons, 26, (19 ;) Ancyran, 10 ; Neo-Cæsarean, 1 ; [the Canons of Ancyra, (Angora,) and Neo-Cæsarea were confirmed by the General Council of Chalcedon ;] Trullan, 3, 6.) The Chaldean (Nestorian) Church allows Deacons and Priests to marry after Ordination ; retaining, probably, the usage of an earlier day ; but, its Bishops, as in all the Oriental Churches, must be unmarried men. The position, it seems to us, to be taken on this point, of Marriage after Ordination, is, that it is a matter of Discipline, in which, although the General Church has established a rule, each particular Church is at liberty to modify it as, in her own circumstances, she may judge to serve best to godliness. It ought, also, to be added, that the Apostolical Canons and those of Trullo are not in force in the Church of Rome ; which leaves the Catholic authority on the question, confined to the two Provincial Councils of Ancyra and Neo-Cæsarea, as confirmed by the approbation of the Council of Chalcedon ; which did not approve the Canons on *this* subject in particular, but only, in the general, the doings of those Councils. Moreover, the Greeks have a strong prejudice against unmarried Priests and Deacons, unless they are Monks. They will not, ordinarily, allow an unmarried Priest to have charge of a Parish. When his wife dies, unless he be an aged man, he retires to a Monastery. And, the common practice, before receiving one to the Diaconate, is, if he be single, to provide him with a wife. Thus, once said to us the Syrian (Jacobite) Patriarch, in whose Church the same prejudice and



custom prevail, "If a Priest die, in one of our villages, the people, generally, select their most learned man to be their Priest. Then, if he be a young man, and single, we first marry him, then ordain him Deacon, and, soon after, advance him to the Priesthood." "And do you," we asked, "also select his wife for him?" "Well," said the Patriarch, "generally, the people pick out the best girl in the village for him, and, as he is to be their Priest, he complies with their wishes."

v. *Consecration of Married Priests to the Episcopate.*—This is not allowed in the Greek Church, nor, indeed, we believe, in any of the Oriental Churches. The Priest, at his Consecration, must be either a Bachelor or a Widower. The custom is not favorable to the selection of the best men for the office of a Bishop. It confines the choice to the most unfit class of the Clergy, the Monks, who have never served in Parishes, and to the comparatively few Parish Priests whose wives have departed. Again and again, have we heard Greeks, of every degree, and, not unfrequently, Bishops, express their regret at the existence of the rule, and applaud the wider liberty of the Anglican Church. They acknowledge, universally, that it was not so in the beginning; and, that the rule of their own Church was not established till the Council of Trullo, A. D. 691, whose Canons the Church of Rome does not receive. On the whole, we are of opinion, that, in case of negotiation, the Greek Church is much more likely to adopt the freedom of the Anglican, than to impose her own injudicious restriction, as a condition of Intercommunion. It has no Catholic authority, even as a Canon; and, we are confident, would not be allowed to stand in the way of restored Fellowship.

vi. *Transubstantiation.*—Superficial theologians and mere Protestants would say, that the Greek Church certainly holds the Romish Doctrine of Transubstantiation. More critical inquirers would find no more in her teaching than the Catholic Doctrine of the Real Presence. Her most approved writers do not differ, in the main, from the High Anglican Divines, or the doctrine of our Articles and the Office of Holy Communion. One sad consequence of the depressed state of the Greek Church, under the evil sway of Mohammedanism, has been, that The-



ology ceased to be cultivated, the Catena of her learned Writings was broken, and her few studious men resorted, almost of necessity, to the tainted mediæval literature of Rome, which was freely poured in upon them. Hence has arisen an unsuspecting use of terms which, to our ear, have a corrupt sense, and are the acknowledged vocal signs of error. One of these is *Transubstantiation*, (*μετουσίωσις*), adopted from Latin Authors, yet used, manifestly, in the same sense with the old Greek terms, *μεταβολή* and *μεταστοιχείωσις*, which the ancient Fathers used respecting the Real Presence. Hence, an apparent inconsistency between the Romish word and the Greek practice; for, we do not find, in the Greek Church, the usages which, in the Latin, have followed from the Doctrine of Transubstantiation. The Altar is still called the "Holy Table," (*ἁγία τράπεζα*), and still preserves the form of a table, standing in the middle of the Sanctuary. There is no adoration of the consecrated Elements. There is no reservation of them on the Altar, for perpetual worship. There is no Feast in honor of them. The Liturgies of St. Basil, St. Chrysostom and St. Gregory retain their ancient purity of expression. There is no Romanism, but in the heedless adoption of a Romish word.\* However, we dwell, perhaps, though thus briefly, too long upon the subject. It is not one that is very likely to be brought into controversy; and Greek Bishops, the Patriarch of Constantinople included, have repeatedly expressed to us their satisfaction with the implied doctrine of our Liturgy.

VII. *Invocation of Saints*.—Says the Catechism of Constantinople, (we translate from an edition authorized by the Patriarch, and printed in the press of the Patriarchate,) "When we invoke the Saints, we do not transgress this (the

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\* It may be worth while to quote here the language of Plato's Catechism, which, in its Greek version, is the accredited text-book in the schools of Constantinople: "The Eucharist is a Mystery, (Sacrament,) in which, under the form of bread, the true Body of Christ, and, under the form of wine, the true Blood of Christ, are communicated to the Faithful, for the remission of sins, and unto eternal life." We may add, that there is, in the Service of Holy Communion, an Elevation and Procession of the Elements, but *before* Consecration; and, that a portion of the consecrated Elements is reserved, though not kept on the Altar, for the purpose of conveying the Sacrament to the Sick; according to the primitive usage.

First) Commandment. For, that Invocation, according to the understanding of our Orthodox Church, is very different from the Invocation of God. We invoke God, and our Saviour Jesus Christ, as the Most High Lord and Almighty Ruler of all things. But, we invoke the Saints, as His servants, and heirs of eternal blessedness. The Invocation of God is nothing else than the deepest subjection of our mind to the Divine Majesty, and the reposing of all our hope in Him ; while the Invocation of Saints is the union of our prayers with theirs. It is sufficient to say, in confirmation [of our argument,] that the Saints, while still living, prayed for others, and besought others to pray for them ; as appears from Acts xii, 5. ; Rom. xv. 30 ; 2 Cor. i. 11 ; and Phil. i. 4. Being now near to God, and enjoying His perpetual presence, it is impossible, that they should not have, for the salvation of the Faithful, a fervent desire, known to God. But if it be so, what inconsistency is there in our uniting our prayers and our desire for our own salvation with their desire and their prayers [in our behalf] ? with the desire and the prayers, for example, of the Blessed Paul ? And, in this consists the Invocation of Saints.

"In such Invocation, the all-powerful Mediation of Jesus Christ is not excluded. For, that is the perpetual and indispensable foundation, both of our own prayers and of the intercession of the Saints for us. Yet, let no one think, that such respect rendered unto them, can help us, when we live incorrigible and impenitent lives. For, the greatest honor we can give to the Saints is, to imitate their lives, and to repose, as they did, all our hope in God.

"It is a great sin to offer to the Saints the same worship which we offer to God ; or, to trust in them as we trust in Him ; or, to pray more, and more frequently, to them than to Him ; or, to celebrate their Festivals with more reverence than those of our Lord ; or, to show more respect to their Pictures, than to those of the Saviour. For, the Saints, however exalted they may be, are but servants of God, and creatures of His hands ; and, hence, great is the difference between Him and them. From falling into such error and sin, every one, therefore, should guard himself." Among the safeguards

against "error and sin" in the Invocation of Saints, the Catechism gives the following: "Let every one be subject to the truth of Revelation. Let him receive the Divine Word, as the rule of all his thoughts, and follow its guidance."

We have given, thus largely, the Doctrine of the Greek Church, from a modern and authoritative standard, both because the subject is important, (presenting, perhaps, the principal difference, after the *Filioque*, between her and us,) and because, being so important, it seemed but fair to state her Doctrine in her own words. The inconclusiveness of the argument we hardly need to point out. If the Faithful departed do remember us, in loving supplication, (as we do not, for an instant, doubt,) the broadest inference which the fact admits, is, that we may rightly beseech *God* to hear their prayers in our behalf. It is no foundation for an argument, that we may fitly pray to *them*, or ask their prayers for us; but, rather the contrary; the fact itself of their praying for us making such request unnecessary; even supposing that they can hear it, or that it will be, as the Latin theologians assert, revealed to them.

The Invocation of Saints, so far as authorized, has a limited and comparatively innocent use in the Greek Church. In her Service Books, we see nothing of it, excepting under the guise of poetical apostrophe, such as we find in the Psalms of David, addressed to angels, and even to inanimate objects. There is no distinct assertion of the doctrine, no *formal* prayers to Saints, nothing that can be called an Invocation, more than may be said of the last sentence in the English *Benedicite*, or of the last but one in our own, or of the sentence in the *Benedic*, "O praise the Lord, ye Angels of His," &c. The Greek Church has not decreed the Invocation of Saints. She has not, like the Church of Rome, made it a point of Faith. She has, as a Church, given it no other sanction than it finds in such use of it in her Services as we have described. She does not bind the use of it on her members; and, in this respect, her position towards it is better than with regard to the "religious salutation" of Pictures, which she holds to have been enjoined by a Council deemed by her Œcumenical. A Greek may never

invoke a Saint, (as many do not,) and yet violate no law of his Church. Furthermore, she lacks that impious extension of the system, in her authorized Devotions, which so deeply shocks one in the Romish usages. She has not committed herself to that woful Mariolatry which is now the most prominent feature in the practical working of the Latin Church. We, by no means, wish to acquit her of excess, especially in certain authorized Forms for private use, which, at least, she winks at, and some of her Clergy encourage. But we are defining her position, as regards Intercommunion; and, we say, that she exhibits nothing, in her doctrinal status, which need prevent her from holding Catholic Fellowship with a Church which rejects the Invocation of Saints altogether. Whether her practice precludes *us* from allowing such Fellowship on our part, we shall come to consider by and by. We ought to add, that the habit of invoking Saints prevails widely, and to a superstitious degree, among the *lower* classes of Greeks; and is, often, encouraged in them by the more ignorant of the Clergy. The classes to which we refer, correspond, in social position, to the ignorant and vicious masses in our own towns, who have no religion whatever, and, literally, live without a God. The poor, unlearned Greek is, almost always, devout, and attends, punctually, to all the prescribed duties and observances of his religion; but, he mixes with them all, a vast amount of superstitious notions and customs. Still, we have always felt, that this is better, far better, than the gross Infidelity and practical Atheism of our own degenerate crowds.

It may be well to offer a specimen or two of the addresses to Saints found in the Greek Service Books. The reader will please to note, however, that, by separating them from the context in which they stand, and presenting them singly and prominently, we give them an effect which they lack, as they are heard in the long stretches of the *Kanons* in the Service. We are, in part, saved the trouble of translating, by the valuable little work of the Rev. R. F. Littledale, lately published in London, entitled, "Offices from the Service Books of the Holy Eastern Church." We have, however, as in duty bound, compared his version with the original, that we might be assured

of its accuracy; and, in this view, have reduced a few of his words to a more literal rendering; at the sacrifice, we fear, of somewhat of the grace of his scholarly and elegant translation. The following *Stichos* is from the Office for Christmas-Day:

"O thou, God-bearing Virgin,  
 "Who hast the Saviour borne,  
 "Thou hast reversed the ancient curse of Eve;  
 "For, thou hast been a Mother,  
 "As was the Father's will,  
 "Bearing in thy bosom  
 "God, the Incarnate Word.  
 "The mystery is past searching out;  
 "We glorify it, all, by faith alone;  
 "Crying with thee, and saying:  
 "'Glory to Thee, Inexplicable Lord!'"

We add an *Eirmos*, from the Office for the Sunday of the Holy Pentecost:

"Lady, rejoice, in Mother-Maiden fame;  
 "For, no well-poised and fluent turn of speech  
 "In eloquence can sing thee fittingly;  
 "And every mind is dizzied at the thought  
 "Of Him, thy Child: hence, with voice united,  
 "Thee we praise.  
 "'Tis fit to laud the Maid who giveth life;  
 "For, she alone gave shelter to the Word  
 "Who came to heal the sickness of mankind."

The following, which we take from the Offertory of the Communion Office, has more of the manner and style of prayer, though bearing the form of rhythmical and rhetorical apostrophe, and, as such, sung to a "Tone." We are responsible for its English dress.

"Thou fount of compassion,  
 "Virgin Mother of God,  
 "To us be merciful!  
 "On thy sinning people look,  
 "And show to us thy power;  
 "For, in thee do we hope,  
 "And to thee cry we, 'Hail.'"

We ought, perhaps, to add, that this is immediately preceded by a lowly address to Christ, "imploing forgiveness of sin."

"For, of Thine own free-will, it pleased Thee,  
 "In the flesh, on the Cross, to be offered,  
 "That us whom Thou hast formed, Thou mightest deliver  
 "From the bondage of the foe: therefore, give we thanks,  
 "And to Thee we, singing, say, 'Tis Thou Who fillest all things  
 "With joy and gladness, Thou, O our Saviour,  
 "Who didst come to save the world!"

In fine, the position of the Greek Church, with regard to the Invocation of Saints, we take to be this: She presents examples of it in her Services; but, she does not decree it, nor enjoin it upon her members; leaving them free to use it, or not, at their pleasure.

VIII. *Reverence to Sacred Pictures and Relics.*—On this point we have said enough, for the present, under the first head, *The number of Ecumenical Councils.*

IX. *Prayer for the Faithful Departed.*—Perhaps, we should have left this point to be considered hereafter, when we come to speak of primitive usages which have been discontinued in our own Church. We do not imagine, that it will be made a matter of controversy, unless by ourselves; much less do we anticipate, that any intelligent Greek would insist upon it as a condition of Intercommunion. But, we have thought well to give, in this place, a brief conversation which we once held, with the Patriarch of Constantinople, on the subject. We had presented to him a copy of the Prayer Book of the Church of England, in Modern Greek; requesting him to give it a critical examination, and then favor us with his opinion concerning it. He promised to do so, and appointed a day, a fortnight later, for a second interview. We came at the time which he had set; and, after the ordinary exchange of salutations, he took up the Book, which was lying by his side, and said, "I have had this by me all the time since I last saw you, and I have examined it very carefully." "And what does your Holiness think of it?" we asked. "I think well of it," he replied. "I like it very much, on the whole; and, I am glad



to see, that you have so sound a Book of Prayer." "It looks rather small," he added, with a smile, "by the side of our voluminous Services. Is this all you have?" "All," we replied. "We should think it rather spare diet, for the worship of the Church," he said. He then continued, "But, I see you have some important differences from us." "Will your Holiness be pleased to enumerate them?" Of course, he first spoke of the Twofold Procession, and with great warmth of feeling, denouncing it as a Romish interpolation. A portion of his remarks we gave at the close of our last Article; and, we need not here report the discussion which followed. He was greatly appeased and gratified, when we told him, that the Anglican Church had not defined the Doctrine, in the Romish, or any other, sense; nor had ever pronounced the Eastern Church "heretical," for the want of it. We then proceeded: "Will your Holiness name a second point of difference?" "Well," he said, "I see you have no Prayers for the Departed." "Mind you," he immediately added, "I am not speaking of *Purgatory*. That is a Latin Doctrine, which we utterly reject. But, Prayers for the Faithful, who have departed in the hope of a good Resurrection." "We do not forget them," we said; "you will find a commemoration of them in our Office of Holy Communion." "I looked for it," he replied, "and noticed it. Its proper place is in the Liturgy, (Communion Office.) That is well, so far as it goes. But, the ancient Church used to pray for her departed children, that they might rest in pleasant, happy and peaceful places, where the righteous rest, and, that God would grant them, in the Day of Judgment, forgiveness of their sins, and the Kingdom of Heaven. And, *we* do the same." We inquired as to the meaning of those Prayers; and the Patriarch said, "We know, their salvation is already sure. But, our Prayer for them shows our love for them, and our continued fellowship with them. And then, you know, we pray for many things which are certain to come to pass. Our Lord teaches us to say, *Thy Kingdom come.*" "Do you consider," we asked, "the want of such Prayers in our Service as anything essential?" "No," he replied, thoughtfully, "I cannot say *that*. But, I think it a great deficiency, and very



much to be regretted." We told him how the omission came about, from the Romish perversion of them. "That may be," he said; "but, the true use is very ancient, even from the beginning." We need add nothing more, to show the position of the Greek Church, with regard to Prayer for the Faithful Departed. The Patriarch's distinctions are to be carefully noted.

(*To be continued.*)

ART. II.—THE UNION, THE CONSTITUTION, AND  
SLAVERY.

- (1.) *The Papers of James Madison*, purchased by order of Congress, &c., &c. Three Volumes. Washington : Langtree & O'Sullivan. 1840.
- (2.) *Annals of Congress*. Second Session, Sixteenth Congress. 1820-1.
- (3.) *Curtis's History of the Constitution of the United States*. Two Volumes. New York : Harper & Brothers. 1854.

THE struggle in which this nation is engaged has already reached that stage in its progress when words of counsel may be offered, when principles may be discussed, when, if any man can throw light upon the questions at issue, or say or do aught to assuage the bitterness of feeling, and become the instrument of Peace, he is bound not to keep silent. For almost three years, the fierce passions, the mighty energies, the vast resources of the entire country, North and South, have been called into full play ; at what terrible cost, it is too soon yet to estimate. We do not suppose that the War is yet at an end ; but we do believe that Reason is beginning to resume her throne. Men are beginning to ask, when is this awful sacrifice of the young best life of the country to cease ? What are the ends, for which the War is to be protracted ? What are the difficulties, in the way of securing those ends ? In responding to these inquiries, in the present Article, we shall write with entire frankness ; and while we utter only our own individual convictions, we shall do it in complete independence of all political parties, and, as far as may be, of all sectional prejudices.

We express then, first of all, our full and confirmed belief, that a permanent separation of this Nation is an utter impossibility. The reasons for this belief, we have no space to give in detail. We waive here, altogether, the question of the

right of Secession. We aver that the American people were designed, by the Creator, to be one Nation, and not many Nations. Geographically and commercially we must be one. Our great Rivers bind together the great West and North West with the South West, indissolubly, and they will bind them together as long as those waters run. The Mississippi River, from its source to the Gulf of Mexico, can never wash the soil of two nations ; it must belong to one great and united people. The mighty domain which was purchased of Napoleon, two generations ago, at a great price, and as a great national necessity, will not, cannot now be abandoned, by the numerous population of the great and growing States which are planted upon its numerous and mighty tributaries. Commercially, and socially, as well as by vast internal means of communication, the Northwest and the Southwest are linked to the Atlantic States by just as firm a bond. Differences of climate and productions, and natural resources, so far from separating such a people, are, or may be, the very elements and conditions of union. The North, and the West, and the South, are mutually made for, and dependent upon each other. An endless border warfare, ruin, utter and remediless, awaits their separation ; and this is to be one of the lessons of this unnatural and terrible War. They have flourished together so long and so gloriously, that they had become each proud, self-consequential, envious, jealous of the other. Alienated from each other temporarily such a people may be, yet the bonds which unite and bind them together are natural, and will be permanent. What events are concealed in the future, ere this will be the solution of our difficulties, God only knows ; but one united Nation, sooner or later, we must and shall become. That God, in His wrath, has given up this nation to ruin, and that in that catastrophe He will permit so many and such hopes to be forever blasted, we cannot yet bring ourselves to believe.

Neither is Slavery the alone cause, or even the principal cause of the War. It is the *occasion* of it, and it will be and is the great difficulty in the way of a return to Peace. The cause of the War, the primary cause, lying back of and giving shape and direction to all other causes, is the Sins of the Na-

tion. It is the want of Public and Private Virtue. It is the corruptions, the bribery, the peculations, the fraud, notoriously and shamelessly practiced in high places. It is the alarming extent to which the National Government has trampled upon the sanctions of the Divine Law, holding its Sessions of Congress on God's Holy Day, admitting to its Council Chambers men steeped in the heathenish abominations and brutalities of Mormonism. It is the rapid spread of theoretical and practical Infidelity among the masses of the people, the trampling under foot of God's Revelation, the rejection of the old Christian Creeds and Articles of Faith, by those once deemed orthodox, and, as a consequence, the undermining of the public conscience. Washington said, in his Farewell Address, "reason and experience both forbid us to expect that National Morality can prevail in exclusion of religious principles." And yet, Religious Principles have lost and are losing their hold on the belief, and conscience, and policy of the Nation. It is the frightful list of crimes against Morality; the judicial trampling upon the sacredness of Marriage, that great Conservator of Social Virtue, and the direct sanction thus given to heathenish lust and licentiousness.\* It is the growing disregard of the Christian Sabbath, and with it, the destruction of the great bulwark of every Moral and Christian Virtue. It is the disobedience to parents, the intemperance, the profanity, the crimes against life and property and reputation, against which the Civil Law is becoming more and more powerless. Here, in this long but incomplete catalogue, is the real cause of the War. In the history of the world, such a Nation, under the Providence of God, never has prospered. Servants to sin, unwilling to govern themselves, men have become incapable of governing others; and so have yielded themselves the slaves of despotic power in some form. Such a process, in the economy of Nations, is both a philosophical necessity, and the Law of God's dealings with His children. It always has been

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\* As one instance among a thousand; while we write, we notice the following paragraph:—

DIVORCE CASES.—There are one hundred and seventy-four divorce cases on the docket of the Supreme Court in Suffolk county, Mass.

so, and always will be, until the end of time. Hence, if we would be peace-makers, and on the only durable or possible basis, we must humble ourselves before God ; we must repent of our sins ; we must come back to those "Religious Principles," as Washington called them, the sanctions of the Divine Law, and the immutable verities of the Christian Faith, on which alone National virtue, prosperity and glory can ever depend.

Although we have named the primary cause of the War, there were secondary, and more immediate causes, the potency of which will vary, in the estimation of different persons. Among these, are the hereditary antipathies of Cavalier and Roundhead, begotten in the stormy periods of English history, and never yet forgotten. There is the old notion, which still clings to the degenerate Puritan, that as "the elect of God" and peculiar favorite of Heaven, it is his special mission, not less than that of the Ultra-Montanist, (and the two Systems have more points of correspondence than is sometimes supposed,) to wield "the two swords," Civil and Ecclesiastical. It was this notion which possessed the fiery zealot, Oliver Cromwell ; who, in the name of Liberty and Philanthropy, perpetrated fearful tyrannies and atrocities ; in the name of a truer Civilization, was guilty of the most shameful barbarities ; and in the name of Religion, went to such an extreme of impiety, that, as Bishop Kennet says, "Heresies and Blasphemies against Heaven were swelled up to a most prodigious height."<sup>\*</sup> Macaulay, who cannot be charged with partiality for the Church, says, speaking of the Puritan dynasty ;—

"Another government arose, which, like the former, considered religion as its aurest basis, and the religious discipline of the people its first duty. Sanguinary laws were enacted against libertinism ; profane pictures were burned ; drapery was put on indecorous statues ; the theatres were shut up ; fast days were numerous ; and the Parliament resolved, that no person should be admitted to any public employment, unless the House should be satisfied of his vital godliness. We know what was the end of this training. We know that it ended in impiety, in filthy and heartless sensuality ; in the dissolution of all ties of honor and morality. We know that, at this very day, scriptural phrases, scriptural names, perhaps some

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<sup>\*</sup> Complete Hist. Vol 3, p. 261. See also *Edwards's Gangrana*, Book I. part 3, p. 75 ; and Grey's Reply to Neal, Vol. IV. pp. 58-65: 91-5.

scriptural doctrines, excite disgust and ridicule, solely because they are associated with the austerity of that period. The training of the High Church ended in the reign of the Puritans, and the training of the Puritans, in the reign of the harlots.\*

England, having tried Political Puritanism for twenty years, during half of which time the System had full play, was glad to restore to the throne that miserable specimen of humanity, the reckless, sensual, hypocritical Charles II.; and she has never cared to repeat the experiment. When men find, in their own wicked hearts, a "Law" higher than the Law of God, they will not hesitate to justify, by such a "Law," any and every act to which the propensities of the heart lead them. History has no darker page than the long list of deeds of brutal lust and savage barbarity, which have been perpetrated in the name of Religion.† This innate idea of a "mission," inwrought into the very framework and texture of the Puritan, makes him, of necessity, whatever his character, a professional "reformer;" this is his vocation; in other words, he becomes a meddler in other people's business. Horace Greeley, himself a New Englander by birth, and a fair type of the modern theory, has expressed this Puritan idea exactly. It is not original with him; it is one of Louis Napoleon's maxims, but Greeley endorses it. "*March at the head of the ideas of your age, and then these ideas will follow and support you.*" Here, in a nutshell, is the secret of the demagogism of the modern Puritan Pulpit.‡

\* *Macaulay's Miscellanies*, Vol. I. p. 312, 313.

† When a Clergyman, at the late Andover Commencement, said, "Give me the infidelity of Theodore Parker, rather than the orthodoxy of the New York Observer," he reminds us of the "Wallingford Community," in Conn., founded by a preacher of the same School; and of the exhibitions of human depravity in Cromwell's time, by "Higher Law" men and women.—See Grey's reply to Neal, Vol. IV. pp. 59–69.

‡ In the early settlement of the New Haven Colony, after enacting that "none shall be admitted to be free Burgesses in any of the Plantations within this jurisdiction, for the future, but such Planters as are members of some or other of the approved Churches in New England," and that "the Court shall, with all care and diligence, provide for the maintenance of the purity of Religion, and suppress the contrary;" it was enacted, in April, 1644, "that the Judicial Laws of God, as they were delivered by Moses \* \* \* shall be a rule to all the Courts in this Jurisdiction." The historian says; "Thus it appears that the only code recognized in the



Among the secondary causes of the War, must be mentioned the different habits and customs which grow naturally out of the different Systems of Free and Slave labor, antagonistic in one consolidated Government, yet reconcilable and capable of harmonious adjustment in a Republic. There are the bad exponents of Northern and Southern character, who have carried into both sections false impressions, and who have awakened mutual dislike and hatred. There is a strong sectional ambition and jealousy, which has fully determined to destroy a union under which both North and South have mutually flourished. There is, at the South, a feeling of mortified pride, and more or less of apprehension, at seeing the monopoly of place and power rapidly and surely pass out of its control.\* And there

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Jurisdiction at this time, was the Mosaic Law, which very well coincided with their notion, that all Government should be in the Church, inasmuch as "the saints should rule the earth."—*Lambert's History of the Colony of New Haven*, pp. 23, 24, 28.

It is publicly reported that one of these "reformers" declared, not long since, that when they had got rid of Slavery, there were two other great evils to be assailed; one of them the Roman Catholic, and the other, the Protestant Episcopal Church.

\* Alexander H. Stephens, of Georgia, now Vice President of the Southern Confederacy, said, in a speech at the Georgia Convention on Secession, (Jan. 16, 1861;) "What have we to gain by this proposed change of our relation to the general government. We have always had the control of it, and can yet, if we remain in it, and are united as we have been. We have had a majority of Presidents chosen from the South, as well as the control and management of most of those chosen from the North. We have had sixty years of Southern Presidents to their twenty-four, thus controlling the Executive department. So of the Judges of the Supreme Court—we have had eighteen from the South, and but eleven from the North; although nearly four-fifths of the judicial business has arisen in the free States, yet a majority of the Court has always been from the South.

"This we have required, so as to guard against any interpretation of the Constitution unfavorable to us. In like manner, we have been equally watchful to guard our interests in the legislative branch of the Government. In choosing the presiding Presidents (pro tem.) of the Senate, we have had twenty-four to their eleven. Speakers of the House, we have had twenty-three and they twelve. While the majority of the Representatives, from their greater population, have always been from the North, yet we have so generally secured the Speaker, because he, to a great extent, shapes and controls the legislation of the country. Nor have we had less control in every other Department of the General Government. Attorney Generals, we have had fourteen, while the North have had but five. Foreign ministers, we have had eighty-six, and they fifty-four. While three-fourths of the business which demands diplomatic agents abroad is clearly from the free States, from their greater commercial interests, yet we have had the principal embassies,



has been, also, at the South, a full determination no longer to build up the manufacturing and commercial greatness of the North, but to secure these elements of national strength for itself.

Among these more immediate causes of the War, we mention, last of all, and worst of all, the influence of a class of Disunionists in both sections of the country, North and South. At the South, they were open Secessionists; and the interests of Slavery was the weapon with which they now played upon the passions and aroused the strong feelings of the people. At the North, this class of men has embraced various and most divers characters, fanatics, infidels, and philanthropists; yet all, out-and-out, Anti-Constitutionalists. Unfortunately, too, although the number of really leading characters among the avowed Disunionists in both sections was insignificant, and might almost have been counted on one's fingers, yet there were among them some men of real power and influence over the masses. They may have been honest in their convictions, but they were wholly mistaken and terribly mischievous. These, more than all other immediate causes, were the fire-brands which set the country ablaze; and these men, still playing into each other's hands, are now the great obstacle to a return to peace.

Slavery, as we have said, is not the alone or principal cause of this War. There was more Slavery in the country, comparatively, at the adoption of the Constitution, than there is now, or ever will be again. But Slavery was the occasion of the War, and it will form the great subject of debate, of agi-

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so as to secure the world's markets for our cotton, tobacco, and sugar, on the best possible terms. We have had a vast majority of the higher offices of both army and navy, while a larger proportion of the soldiers and sailors were drawn from the North. Equally so of clerks, auditors and comptrollers filling the Executive department, the record shows, for the last fifty years, that of the three thousand thus employed, we have had more than two-thirds of the same, while we have but one-third of the white population of the Republic. Again, look at another item, and one, be assured, in which we have a great and vital interest; it is that of revenue, or means of supporting Government. From official documents we learn that a fraction over three-fourths of the revenue collected for support of government has uniformly been raised from the North."

tation, and of difficulty, in the final settlement of our troubles. For more than thirty years an antagonistic sentiment has been growing up, both at the North and the South, on the subject of Slavery, which was sure in the end, sooner or later, to convulse the whole country; because it was a sentiment directly at war with the letter and spirit of the Constitution.

At the North, Acts of State Legislatures had been passed, calculated to render inoperative that clause of the Constitution which requires the rendition of fugitive slaves; although, we are glad to say, the most obnoxious of these had been repealed. Ecclesiastical bodies have enacted disciplinary regulations on the subject of Slavery; such as would render cordial communion and fellowship with Christians at the South an utter impossibility. So intense has this feeling become, that there is a party at the North, strong and determined, which has taken the ground that the War ought not to end, and never shall end, until Slavery in all the States is utterly exterminated; at all events, that the old Union of Free and Slave States shall never be re-adjusted on the basis of the old Constitution. We shall not cite the formal action, the Resolutions, &c., of various religious bodies in the North, and especially in New England, showing that they have endorsed, and are sustaining this War directly on the ground, not that it is a War for the Constitution, but a War against Slavery. The American "Anti-Slavery Society," which held its Anniversary in the "Church of the Puritans," on the 12th of May last, adopted, "with loud applause," among others, the following Resolutions:—

*Resolved*, That while the Society has rendered this verdict with the deepest emphasis, THE CONSTITUTION A COVENANT WITH HELL, it has not failed to remind the people of the North that, ever since the adoption of the Constitution of the United States, "their feet have run to evil, and they have made haste to shed innocent blood," in the way of slaveholding complicity; that, by consenting to a slave representation in Congress, to the arrest and rendition of fugitive slaves on their own soil, and to the suppression of slave insurrections by the iron hand of the General Government, they have made "a covenant with death, and with hell have they been at agreement," till, at last, "judgment is laid to the line, and righteousness to the plummet," and the hail sweeps away the refuge of lies, the waters overflow the hiding place, the covenant with death is annulled, and the agreement with hell no longer stands.

## CONSTITUTION MUST NEVER BE RENEWED.

*Resolved*, That being thus delivered from that guilty relation—alas! not by repentance or reformation on their part, but by the insane rebellion of those with whom they have hitherto struck hands—the “traffickers in slaves and the souls of men”—~~IT~~ IT MUST NEVER BE RENEWED, come what may; but the Federal Government must henceforth be over all, and for all, and under the national flag every human being in the land must find freedom and protection, anything in any State Constitution or State laws, to the contrary notwithstanding.

On the platform of that Meeting, speaking and voting for these Resolutions, with other of the most radical men of the country, infidels and nominal Christians, was a Mr. Theodore Tilton, Editor of the *Independent* (Newspaper,) a paper to which Rev. Stephen H. Tyng, D. D. ! and Horace Greeley, are regular contributors; a paper which, since the breaking to pieces of the old Puritan Platforms, has become, together with Greeley's *Tribune*, the practical religious exponent and authority of a large portion of New England. We know, from the most reliable sources of information, that these Resolutions embody the opinions, and express the fixed determination of many who yet would not care to be seen in such a place as the “Church of the Puritans.” The Constitutional oaths of these persons, and the awful sin of perjury which the adoption of such Resolutions necessarily involves, seem to have lost their impression upon those who have “become a law unto themselves.”\*

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\* The infidel philosophy of Horace Greeley, though not so silver-toned as that of Wendell Phillips, is more taking with the people.

To show the animus of the *Tribune*, and of the party which it represents, we reprint, as a matter of history, the following lines, which first appeared in the *Tribune*, on the old Flag:—

## THE STARS AND STRIPES.

All hail the flaunting *Lie*!  
 The stars grow pale and dim;  
 The stripes are bloody scars—  
 A lie the vaunting hymn.  
 It shields a *pirate's* deck,  
 It binds a man in chains,  
 It yokes a captive's neck,  
 And wipes the bloody stains.  
 Tear down the flaunting *Lie*!  
 Half-mast the starry flag!

All this on the one hand. On the other, extreme men at the South have taken ground not known or recognized by the Fathers of this Republic, and as directly opposed to the Constitution as that occupied by the most rabid Abolitionists. Not protection, but aggression, has been their watchword. They have claimed Slavery to be, not a State, or Municipal, but a National Institution ; and have demanded for it the protection of the National Flag, every where in the United States ; and have insisted that they may go as permanent occupants, and carry Slavery with them into any and all the Territories of the country, heretofore declared free. They have taken steps for the re-opening of the Slave Trade ; and, within a few years, slaves in considerable numbers have been imported directly into the South, from the coast of Africa.\*

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Insult no sunny sky  
 With hate's polluted rag!  
 Destroy it ye who can!  
 Deep sink it in the waves!  
 It bears a fellow man  
 To groan with fellow slaves.

Furl, furl the boasted Lie,  
 Till freedom lives again  
 To rule once more in truth  
 Among untrammelled men.  
 Roll up the starry sheen,  
 Conceal its bloody stains,  
 For in its folds are seen  
 The stamp of rustling chains.

The Rev. Dr. Massey, of London, of the English Abolition Clerical Delegation to this country, is reported to have said, at a Farewell Meeting, at the New York Tabernacle, September 27, 1863:—

"He next spoke of his impressions, derived from his intercourse with the religionists of every sect throughout the United States. He found no vindictive feeling whatever amongst any against the South, but the universal feeling was, that the South should not be re-admitted to the Union till slavery was abolished throughout her borders. The revolted States must come back as subjects, not as rulers ; they must not only give up rebellion, but they must give up slavery also. Applause."

\* In the Senate of South Carolina, the Hon. O. M. Dantzler offered the following Resolutions, December 10, 1859, and supported them in an elaborate argument, which is now before us:—

*Resolved*, That the Southern States shall be, of right, supreme upon the questions which affect the fortunes of Domestic Slavery.

As a natural fruit of this Northern and Southern sentiment, feelings of alienation and bitterness have grown up between the people of the two sections. On the one hand, the evils and abuses incident to Slavery, such as the violent separation of families, the disregard of the Marriage relation, the gross licentiousness, &c., &c., have been persistently spread before the people of the North, while other and more redeeming facts and features have been as studiously withheld.\*

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*Resolved*, That the measures of the General Government, restrictive of the Foreign Slave Trade, are in derogation of this right, and ought to be repealed.

The Richmond Enquirer, (Va.) in an editorial, said:—"The Convention with Great Britain was a triumph of English Abolitionism over the good natured stupidity of the American Government. At the foundation of the Treaty lies the principle that negro slavery is an iniquity and an outrage against human and Divine law. If slavery be morally right and a social benefit, then there can be no impropriety, much less guilt, in extending it. The Convention with Great Britain, while it has failed to accomplish its object, infinitely aggravates the sufferings of the negro, and prevents the supply of African labor from keeping pace with the growing demands of an agriculture which is essential to the wants of civilization. For these reasons we say, *abrogate the Convention*.

But the demands of civilization are not evaded with impunity. *The world must have a supply of tropical productions, and there can be no tropical productions without compulsory labor.* The obstructions thrown in the way of the African Slave Trade have not arrested the traffic, but they have reduced it until it is altogether inadequate to the wants of mankind."

\* From a communication in a late English paper, we take the following grouping of facts:—

"I take the Episcopal Church, and I open the diocesan returns of the General Convention held (at Richmond) in 1859, the last before the Secession. Written, as they are, by Southern voluntaryists, for the perusal of those who pay, they are conclusive. In Alabama, 'increasing attention is given to the religious instruction of the blacks.' In Mississippi, 'on every hand is observed the increasing desire on the part of masters to give unto their servants the blessings of the Gospel and the Church.' North Carolina honestly owns that 'the religious instruction of the slaves has been followed up, it is hoped, with increased diligence and success; but it must be acknowledged that the diocese is still far below the standard of duty in this important work.' But in South Carolina, 'about fifty chapels for the benefit of negroes on plantations, are now in use for the worship of God and the religious instruction of slaves. Many planters employ missionaries or catechists for this purpose; many more would do so if it were possible to procure them. Some of the present candidates for holy orders are looking forward to this special work.' One parish has 'thirteen chapels for negroes, supplied with regular services. The number of negroes attending the services of the Church in this diocese cannot be shown by statistics; it is very large and increasing annually.' Nay, there is a 'mission chiefly for the benefit of the slaves' in Charleston; and among the 1,942

Not infrequently, too, visitors from the South, specimens of wealthy vulgarity, in no sense representing the respectability and refinement of that region, have exhibited at the North an

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confirmed during the trienniad, 1,211 were colored; of the 4,775 baptized, 3,557 colored; of the 667 married, 374 colored; and of the 5,672 communicants, 2,819 colored.

'The time has come,' say the Confederate Bishops in their pastoral of 1862, 'when the Church should press more urgently than she has hitherto done upon the laity, the solemn fact that the slaves of the South are not merely so much property, but are a sacred trust committed to us as a people, to be prepared for the work which God may have for them to do in the future. \* \* \* The Church must offer more freely her ministrations for their benefit and improvement.' The teachings of the Church are those which best suit a people passing 'from ignorance to civilization,' owing to its 'objective worship;' 'bald spiritualism' too often leading 'to crime and licentiousness.'

Such are the opinions of the Southern Episcopalians. But the unestablished Episcopal Church is all through the States emphatically a gauge of educated public opinion. The other bodies of Christians, Protestant and Roman Catholic, have each their tale to tell of missionary work among the blacks, aided and encouraged by the masters. Mr. Jones has called attention to an 'address to Christians throughout the world, by the clergy of the Confederate States.' It is essentially a non-episcopalian Protestant document, and out of its ninety-eight signatures there are only four clergymen of our Church. But it is remarkably confirmatory of the pastoral. Both agree in repudiating 'abolitionism,' and no great wonder, considering what Boston means by that word, and how the South regards Boston's meaning. Yet it says, 'While the State should seek by wholesome legislation to regard the interests of master and slave, we, as ministers, would preach the Word to both, as we are commanded of God;' and the notes state that the 'total number of communicants' (i. e., of regular marked down attendants at specific places of worship) 'in the Christian Churches, in the Confederate States, is about two millions and fifty thousand,' of whom the blacks come in for 'five hundred thousand,' or one-fourth of the 'adult population' of negroes. I have neither means nor desire to prove or disprove these figures; they refute the discouragement of religion among the blacks, else these ninety-eight voluntarist ministers would not have dared to publish them.

\* \* \* \* \* We read in the pastoral of the Southern Bishops—'It is likewise the duty of the Church to press upon the masters of the country their obligation, as Christian men, so to arrange this institution as not to necessitate the violation of those sacred relations which God has created, and which man cannot, consistently with Christian duty annul'—namely, those of parent and child, and of husband and wife. The next sentence is still bolder, where it talks of these 'un-Christian features;' adding that 'a very little care upon our part' would 'rid the system' of them. Let Mr. Hole note what follows—'we rejoice to be enabled to say that the public sentiment is rapidly becoming sound upon this subject, and that the Legislatures of several of the Confederate States have already taken steps towards their consummation.'"



insolent bearing, which has only intensified the bitterness of sectional hatred. So, too, at the South, the working classes of the North,—and almost every man of power and influence here is in some sense a working man,—have been stigmatized by low and opprobrious epithets, and the immoralities and vices of our large cities have been charged upon the whole population of the North, inflaming the Southern mind with prejudice and dislike. These, and such as these, have been the weapons which political agitators on both sides have used with but too much success. This war, among its other results, will, before it is ended, bring the North and the South to a better understanding with each other. It will teach the South, that there is a chivalry, courage, and dignity of character at the North, which is not to be trifled with. It will teach the North, that there is a Christian conscience, a high-toned moral culture at the South, which is to be respected and loved, and which may safely be entrusted with its own duties ; which, at least, will not permit an officious and mischievous intermeddling.

Such were the causes, remote and immediate, of the War ; and such was the occasion of it. As for the War itself, the South had cause for irritation ; possibly, for more or less of apprehension ; but none for that last dreadful resort, War. Even the nomination and election of a sectional Presidential candidate, did not, in the slightest degree, justify such an appeal, so long as the General Government made no infringement on the Constitutional rights of the South ; and this has never been pretended. We say here publicly, what we said privately every where at the South, in the Winter of 1859-60, at Charleston, and Augusta, and Montgomery, and Mobile, and New Orleans, that the great mass of the Northern people were, and would be, true to every Constitutional pledge ; but that they would never consent to see the Constitution sacrificed. We saw then that the South under-estimated the spirit, courage, and determination of the North.

We say further, that the North has not, at certain great crises, been sufficiently careful to guard itself against misapprehension ; and we instance the famous "Peace Convention" of February, 1861. Mr. Lincoln had just been elected by a

minority vote, and by the aid of the ultra-Abolitionists.\* At the South, it was charged, and extensively and really believed, that it was the purpose of the party now come into power to trample upon the Constitution, and make war upon the institution of Slavery in the States. At this "Peace Convention," the most important held since the Federal Convention of 1787, unfortunately, there were persons present who still carried with them that depth of sectional bitter feeling which had been exhibited and engendered in the late Presidential campaign. Near the close of the sessions, amidst great exasperation, when every thing seemed to hang upon the casting of a single die, the great issue was brought distinctly to the test. The "Crittenden Resolutions," which would not have added practically to the area of Slave Territory, would, at that crisis, have saved the country from War; and those Resolutions (substantially) would have passed the Convention, but for the sharp management and persistent opposition of a few Northern radical men. Mr. Baldwin, of Connecticut, as their leader, made a Report against those Resolutions;† and they were finally disposed of in a way to fill the friends of the Union with the deepest anxiety.‡ A different policy on the part of that Convention, would have secured the great Border States of the South to the Union, without whom Secession would have been, comparatively, harmless.

There is still another point on which we wish distinctly to define our position. We do not touch at all here, much less do we discuss, the moral character of Slavery itself. Whether

\* 1860. Nov. 6.—The election for President and Vice President was held in all the States, and resulted as follows:—

Total number of votes in Southern States,-----	1,310,907
"      "      in Northern States,-----	3,429,075

Whole number of votes in the Union,.....	4,739,982
Vote for Lincoln,.....	1,865,840

Vote against Lincoln:—Douglas received 1,288,043.—Breckinridge, 836,801.—Bell, 742,747.—Total, 2,867,591. Majority in the Union against Lincoln, 1,001,751.

† See the Debates in the Convention of February 16, 1861.

† Mr. Mason, of Virginia, is said to have at once telegraphed to his friends to prepare for the worst, for that all hopes of an amicable settlement were lost.

it be, abstractly considered, as great a wrong as the most ultra Abolitionist contends ; or, whether it be, as others claim, a Scriptural and divine institution, and so defensible on the highest and holiest of all considerations, does not, in the slightest degree, enter into the argument which we shall present. We observe, however, that they who would defend Slavery by the Scriptural argument, seem to have forgotten that the Slavery for which they plead, was the Slavery of the white or the red race, not of the black ;\* and on the other hand, we are certain that the immediate forcible emancipation of the slaves of the South, without preparation, and without provision for their support and protection, would be the greatest injury, in every respect, which could be inflicted upon them. Slavery, in the Roman Empire, even of a race or races far higher elevated in civilization, did not cease by any such process. True Civilization, Emancipation in any valuable sense, Reform of Social Evil of any kind, is a growth, not an *opus operatum* ; and must be the fruit of the supernatural, Christian element, the only source of recovery from the Moral Evil of our Nature. This was the theory of Reform, taught by the Saviour and His Apostles ; and it is that which the Ministers of the Church, with few exceptions, have so uniformly inculcated. And here we differ, *ab initio et toto cælo*, from the Socinian and Infidel theory of Reform, which has identified itself with the early Abolition movement in this country. We believe in Christianity, and have faith in it. We say, adhere to the Constitution religiously, its letter and its spirit ; and trust to the regenerating, reforming power of Christianity to purify, mould and elevate. The Infidel denies such a supernatural element now, as he denied it in the old French Revolution. He points to Moral and Social Evils, and would exterminate them now as he tried to exterminate them then, by violent and physical agencies ; and then he casts reproach upon Christianity, because its disciples and teachers do not respond to his methods. It is the most potent weapon

\* We do not regard here the curse denounced upon Canaan, (Gen. ix. 25), because it never has been and cannot be proved, that the negroes are descendants of Canaan ; although it is a popular opinion, and is usually taken for granted.

that Infidelity ever used with the masses of the people. We are willing to let Christianity bide its time.

With these preliminary remarks, we come to the great moral question involved in this national struggle. That question must and will come up in its final settlement, settle it how we may. And yet there are certain fundamental facts entering into the very basis of this whole subject—facts which the English people, and especially English Christians, seem utterly unable to grasp—facts which, for some reason, are ignored by, and are losing their hold upon multitudes of conscientious people at the North, to which we invite attention. Our proposition is, that in the light of history, and of God's Providence, Slavery in the States need not, and ought not to be, an obstacle to the peaceable, speedy, and permanent settlement of our national troubles, and to a return to a Union of all the States under one Government. We do not discuss here the political *status* of the Seceded States, when the question of Peace shall come up. We do, however, bear witness to the revolutionary character of the position which extreme men of the North are taking upon this point; aiming as it does at the annihilation of State Governments, and at the subversion of the foundations, and the destruction of the frame-work of our National Government.\* If these men succeed in what seems

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\* No where has the doctrine of State Sovereignty been more strenuously maintained than in New England, when its sectional interests were imperiled. A Report of the General Assembly of Connecticut, made August 25th, 1812, said:—

"But it must not be forgotten that the State of Connecticut is a *free, sovereign and independent State*; that the United States are a *Confederacy of States*; that we are a *Confederated*, and not a *Consolidated Republic*. The Governor of this State is under a high and solemn obligation '*to maintain the lawful rights and privileges thereof, as a Sovereign, Free and Independent State,*' as he is '*to support the Constitution of the United States,*' and the obligation to support the latter, imposes an additional obligation to support the former."

The Report of the Hartford Convention of January, 1815, was still more vehement. It said:—

"The power of compelling the militia and other citizens of the United States, by a forcible draft or conscription, to serve in the regular armies, as proposed in a late official letter of the Secretary of War, is not delegated to Congress by the Constitution, and the exercise of it would be not less dangerous to their liberties than hostile to the Sovereignty of the States. \* \* \* \* \* In this whole series of devices and measures for raising men, this Convention discern

to be a fixed determination, we are indeed in the midst of a Revolution, and of changes in the very structure of our Government, greater, we venture to believe, than they themselves now dream, and with some consequences which they do not now foresee.

It must never be forgotten,—and we reach now a fact, which lies at the very foundation of what we have to say,—that the original Thirteen Colonies had, and always had, the right to manage their own Domestic Institutions in their own way; that this right they have never surrendered, except in certain specified cases; that this right they still possess; that Domestic Slavery is one of these Institutions; that the General Government, the Free State Governments, and the people of these States, have no legal right to interfere with this Domestic Institution, where it exists. We shall show, before we are done, that if interference is called for, the Northern States are the very last parties to engage in it. The personal responsibility of the people of the Northern States for the Domestic Institutions of the Southern States, can never be claimed on any theory which does not render not only all social compacts, but even social and commercial intercourse, in a world like this, an utter impossibility. As well, and far better, hold British Christians responsible for the Governmental endowment of Idolatry in India, the opium smuggling in China, and the raising of sugar crops in Cuba. We take for granted here, that the Government of the United States is a Government of limited, delegated powers; and yet clothed with full authority to render that Government effective within its specified sphere. Here lies the difference between the Government under the present Constitution, and the Government under the Articles of Confederation. And yet, it is a fundamental principle in our Government, that, in the language of Article X, (of the Articles in addition to and amendment of the Constitution of

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a total disregard for the Constitution, and a disposition to violate its provisions, demanding from the individual States a firm and decided opposition. An iron despotism can impose no harder servitude upon the citizen than to force him from his home and his occupation, to wage offensive wars, undertaken to gratify the pride or passions of his master."

the United States, and formally adopted December 15, 1791,)\* "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." As we have already said, the entire control of Slavery in the several States, is one of those rights never delegated to the United States by the Constitution, nor "prohibited by it to the States;" and hence, "is reserved to the States respectively, or to the people." And hence, with Slavery in the Slave States, neither the General Government, nor the Free States, nor the people of the Free States, have any legal right to interfere. And aside from the oath of allegiance to the Constitution, there are reasons why the people of the Northern States may with propriety leave the responsibility of American Slavery to their Southern brethren.

We shall not enter minutely into the history of American Slavery in and during the Colonial period. All portions of our country participated in it. As early as 1562, the English began to introduce Negro Slavery into the Colony of Virginia.† In 1637, the Puritans of Massachusetts are found, not only selling the Indians into servitude, but buying Negroes as slaves for their own use.‡ Rev. Dr. Belknap, of Boston, Mass., in a

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\* These amendments were prepared at the First Congress, March 4, 1789, two-thirds of both Houses concurring; and were ratified by the Legislatures of three-fourths of the States, the Legislatures of Massachusetts, and Connecticut, and Georgia, refusing to ratify. These amendments, thus early adopted and made binding, were in the nature of a Declaration of Rights, and were expressly framed to guard the States against the encroachments of the General Government.

† Anderson's *History of the Colonial Church*, Vol. I. pp. 85-9.

‡ See *Felt's History of Salem*, p. 167. The Puritans held slaves as early as 1637, a few years after the settlement. In 1641, we find the following among the Massachusetts laws:—

"There shall never be any bond slavery, villanage, nor captivity among us, unless it be lawful captives taken in *just wars*; and such strangers as willingly sell themselves, or are *sold* unto us; and these shall have all the liberties and Christian usages which the law of God, established in Israel, requires."

In 1698, she passed a law prohibiting purchasing goods of slaves, under suspicious circumstances. In 1703, she made a law prohibiting masters from emancipating their slaves, unless they gave security that they should not become town paupers. The same year, a statute prohibited any Indian, Negro, or Mulatto servant or slave being abroad after nine o'clock at night, unless on errands for their



letter to Judge Tucker, of Williamsburg, Va., in 1795, admits the existence of Negro Slavery in Massachusetts, and that the Slave Trade was prosecuted by merchants of Massachusetts. He says that "the slaves purchased in Africa, were chiefly sold in the West Indies, or in the Southern Colonies; but when these markets were glutted, and the price low, some of them were brought hither." He says, the slaves were most numerous in Massachusetts about 1745, and amounted to about 1 to 40 of the whites; and probably numbered about 4,000 or 5,000.\*

Mr. Samuel G. Drake, in his History of Boston, says that "many Irish people had been sent to New England," and sold as "slaves or servants." Also, that "many of the Scotch people had been sent, before this, in the same way. Some of them had been taken prisoners, at the sanguinary battle of

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masters or owners. In 1705, by another act, slaves were, for certain offences, to be sold out of the province. Any Negro or Mulatto, who should strike any of the English or other Christian nation, was to be severely whipped. Marriages were to be allowed between slaves, but I have found no law prohibiting a husband and wife from being sold apart. An import duty on Negroes of £4 per head was imposed, but the duty was to be paid back, if the Negro was exported, and "*bona fide* sold in any other plantation." "And the like advantages of the drawback shall be allowed to the purchaser of any Negro sold within the Province."

In 1707, we find an act punishing free Negroes or Mulattoes, for harboring any Negro or Mulatto servant. And in 1718, an act imposed a penalty on every master of a vessel who should carry away any person under age, or bought or hired servant, without the master's or parent's consent. All these laws are to be found in the old folio volumes of Provincial Statutes.

The Provincial Congress of Massachusetts prohibited the enlistment of slaves in the army; thus showing that slavery legally existed there in May, 1775. The reason given is a curious one—that they were contending for the liberties of the Colonies, and the admission into the army of any others but freemen, would be inconsistent with the principles to be supported, and reflect dishonor on the Colony.—*Hon. E. R. Potter's Speech in Senate of Rhode Island, March 14, 1863.*

"In the year 1657, (during the reign of Endicott), Lawrence Southwick, and Cassandra, his wife, very aged members of the Church in Salem, Mass., for offering entertainment to two Quakers, were fined and imprisoned. They absented themselves from meeting, and were fined and whipped. A son and daughter of this aged, and according to Puritan standard, pious couple, were also fined for non-attendance at meeting; and not paying this fine, the General Court, by a special order, empowered the Treasurer to sell them as slaves to any of the English nation at Virginia or Barbadoes."—Lambert's History of Colony at New Haven, p. 187.

\* Mass. His. Collections. Vol. IV. pp. 191—211.

Dunbar. There arrived in one ship, the 'John and Sara,' John Greene, Master, early in the Summer of 1652, about 272 persons. Captain Greene had orders to deliver them to Thomas Kemble, of Charlestown, who was to sell them, and, with the proceeds, to take freight for the West Indies."<sup>2</sup>

In 1790, when the Constitution had been adopted by the Thirteen States, Slavery existed in every one of the Northern States, except Massachusetts, where it had proved unprofitable; the climate was too cold, the slaves were a drug, and the institution was abolished in 1788. New Hampshire had 158 slaves; Rhode Island, 952; Connecticut, 2,759; New York, 21,324; New Jersey, 11,423; Pennsylvania, 3,737; and in the entire country, there were 682,633 slaves.<sup>3</sup>

In 1787, when the Convention of Delegates from the Thirteen States came together to form the Constitution, a variety of conflicting interests occupied the attention of the Convention. Among these were the basis of representation and taxation, and the rights and privileges of Trade and Commerce. Slavery had ceased to be profitable at the North, and was gradually dying out. At the extreme South, it gave indications of a prolonged existence. "Ten States, embracing four-fifths of the American people, earnestly desired the immediate abolition of the African Slave Trade, and only three, viz., the two Carolinas and Georgia, desired its continuance. These three States, lying in the extreme southern part of the Union, under a hot climate, and embracing an immense, fertile, uncultivated territory, which could be cultivated, as their people said, only by negroes, were unwilling to be deprived of the power to import laborers from Africa, and expressed their determination not to join the new league, if the power to prohibit the Slave Trade should be conferred on the General Government. To gratify these States, in the first draft of the Constitution, an article was inserted expressly *withholding from Congress forever* the power to abolish the Slave Trade. When this article came up for discussion in the Convention, delegates from *New England* manifested their willingness to allow the article to stand as a part of the Constitution, if the Carolinas and

\* History and Antiquities of Boston. 1855. p. 342.

\* Curtis's History of the Constitution, Vol. II. p. 55.

Georgia insisted : but Virginia and other Middle States would not consent. Governor Randolph even went so far as to say, that he would sooner risk the Union than consent to insert in the Constitution an article depriving Congress of the power to abolish the Slave Trade. The result of the debate was, that the article was referred to a large Committee, consisting of one member from each State in the Confederacy, to devise, if possible, some compromise, some plan, that would satisfy the Carolinas and Georgia on one side, and the determined Anti-Slave-Trade feeling of Virginia and the Middle States on the other. This Committee reported as a compromise an article investing Congress with power to abolish the foreign Slave Trade *after the year 1800* ; thus allowing the Carolinas and Georgia twelve years to import negro laborers from Africa, and allowing the other ten States, under the general power of Congress to regulate commerce, to abolish the traffic after that period. The Carolinas and Georgia would, doubtless, have been satisfied with twelve years, if they could have obtained no more ; but, when the article was under discussion, with this limitation, Mr. Pinckney, of South Carolina, moved, as an amendment, that 1800 be struck out and 1808 inserted ; thus allowing twenty years instead of twelve for the continuance of the trade. *This motion was seconded by a member from Massachusetts, and, when the vote was taken, every New England State present—Massachusetts, Connecticut and New Hampshire—with the Carolinas, Georgia and Maryland, voted for the amendment, while Virginia, Pennsylvania, New Jersey and Delaware stood firm for 1800. New York and Rhode Island were not present.*

“ To understand the motive of the delegates from New England in thus voting with the Carolinas and Georgia to extend the duration of the African Slave Trade from twelve to twenty years, it should be known, that in the same first draft of the Constitution, which contained the article withholding from Congress forever the power to abolish the Slave Trade, there was also an article declaring that ‘ *no Navigation Acts shall be passed without the assent of two-thirds of the members present in each House.* ’ This article was inserted in the interest of all the great Slave States, to prevent New England

from monopolizing their carrying trade by Navigation Acts, which would impose heavy tonnage duties on foreign ships, and exclude them from Southern ports. In this state of things, when the New England delegates in the Convention saw that the great Slave States were united in opposition to Navigation Acts, but were divided in regard to the continuance of the Slave Trade—that South Carolina wanted the Slave Trade, while Virginia was earnestly opposed to it—they went to South Carolina and virtually said: ‘you want slaves, and we want a Navigation Act. Cease your opposition to a Navigation Act; expunge the article in the Constitution making a vote of two-thirds necessary to pass one; allow a majority of Congress to pass a Navigation Act, and we will join you in extending the Slave Trade from 1800 to 1808.’ This, if Mr. Madison’s report is true, must have been the bargain; and the facts certainly seem to justify him in this view of it; for, when the report of the Committee of one from each State, recommending that Congress be invested with power to abolish the Slave Trade in 1800, came up for discussion, Mr. Pinckney, of South Carolina, moved to strike out 1800, and insert 1808. This was *seconded by a delegate from Massachusetts*, and, *when the question was put, every New England State present voted for 1808!*

“If this is a true statement, we must admit that New England is responsible, as *particeps criminis*, for the importation of the 39,075 slaves that were landed in the port of Charleston in the years 1804, 1805, 1806 and 1807; and for the importation of all the slaves that were landed from abroad in any part of the United States during the eight years from 1800 to 1808, be the number 100,000, or more or less than 100,000. We must admit this responsibility of the New England States, because it is clear that by joining with Virginia, Pennsylvania, New Jersey and Delaware, they might have stopped the African Slave Trade in 1800; and that they gave their vote for permitting its continuance till 1808, for the purpose of securing in return a vote of South Carolina, that would give to New England ship-owners the carrying trade of the Slave States. New England accomplished her object. She secured

the carrying trade of the Slave States, and the profits of that trade have been a great source, if not the great source, of the immense capital now invested in her railways, her cotton mills, her woolen mills, and all the other branches of her prosperous industry."

Such was the bargain then made between the North and the South on the extension of the Slave Trade. In proof of this, we shall quote from Mr. Madison's Report of the Debates in the Federal Convention for forming the Constitution. Long as the extracts are, they will repay perusal, and they are indispensable to a right understanding of a portion of the National Constitution.

In the Convention, Aug. 21, 1787,—

Mr. L. Martin, (of Maryland,) proposed to vary Article 7, Section 4, so as to allow a prohibition, or tax on, the importation of Slaves.\* In the first place, as five slaves are to be counted as three freemen, in the apportionment of Representatives, such a clause would leave an encouragement to this traffic. In the second place, slaves weakened one part of the Union, which the other parts were bound to protect; the privilege of importing them was therefore unreasonable. And in the third place, it was inconsistent with the principles of the Revolution, and dishonorable to the American character, to have such a feature in the Constitution.

Mr. Rutledge (of S. C.) did not see how the importation of slaves could be encouraged by this section. He was not apprehensive of insurrections, and would readily exempt the other States from the obligation to protect the Southern against them. Religion and humanity had nothing to do with this question. Interest alone is the governing principle with nations. The true question at present is, whether the Southern States shall or shall not be parties to the Union. If the Northern States consult their interest, they will not oppose the increase of slaves, which will increase the commodities of which they will become the carriers.

Mr. Ellsworth (of Conn.) was for leaving the clause as it stands. Let every State import what it pleases. The morality or wisdom of Slavery are considerations belonging to the States themselves. What enriches a part enriches the whole, and the States are the best judges of their particular interest. The old Confedera-

\* Original plan of Constitution as reported, Aug. 6, 1787.

ART. VII. Sec. 4. No tax or duty shall be laid by the Legislature on articles exported from any State, nor on the migration or importation of such persons as the several States shall think proper to admit, nor shall such migration or importation be prohibited.

ART. VII. Sec. 5. No Capitation Tax shall be laid, unless in proportion to the census herein before directed to be taken.

ART. VII. Sec. 6. No Navigation Act shall be passed, without the assent of two thirds of the members present in each House. (Madison Papers, Vol. II. pp. 1233-34.)

tion had not meddled with this point; and he did not see any greater necessity for bringing it within the policy of the new one.

Mr. Pinckney; (said) South Carolina can never receive the plan, if it prohibits the Slave Trade. In every proposed extension of the powers of Congress, that State has expressly and watchfully excepted that of meddling with the importation of negroes. If the States be all left at liberty on this subject, South Carolina may perhaps, by degrees, do of herself what is wished, as Virginia and Maryland already have done. Adjourned.

Wednesday, August 22d, 1687. *In Convention*, Art. 7, Sec. 4, was resumed.

Mr. Sherman (of Conn.) *was for leaving the clause as it stands.* He disapproved of the Slave Trade; yet as the States were now possessed of the right to import slaves, as the public good did not require it to be taken from them, and as it was expedient to have as few objections as possible to the proposed scheme of Government, *he thought it best to leave the matter as we find it.* He observed that the abolition of slavery seemed to be going on in the United States, and that the good sense of the several States would probably by degrees complete it. He urged on the Convention the necessity of dispatching its business.

Col. Mason; (of Virginia, said,) this infernal traffic originated in the avarice of British merchants. The British Government constantly checked the attempts of Virginia to put a stop to it. The present question concerns not the importing States alone, but the whole Union. The evil of having slaves was experienced during the late war. Had slaves been treated as they might have been by the enemy, they would have proved dangerous instruments in their hands. But their folly dealt by the slaves as it did by the tories. He mentioned the dangerous insurrections of the slaves in Greece and Sicily; and the instructions given by Cromwell to the Commissioners sent to Virginia, to arm the servants and slaves, in case other means of obtaining its submission should fail. Maryland and Virginia, he said, had already prohibited the importation of slaves expressly. North Carolina had done, the same in substance. All this would be in vain, if South Carolina and Georgia be at liberty to import. The Western people are already calling out for slaves for their new lands; and will fill that country with slaves, if they can be got through South Carolina and Georgia. Slavery discourages arts and manufactures. The poor despise labor when performed by slaves. They prevent the immigration of whites, who really enrich and strengthen a country. They produce the most pernicious effects on manners. Every master of slaves is born a petty tyrant. They bring the judgment of Heaven on a country. As nations cannot be rewarded or punished in the next world, they must be in this. By an inevitable chain of causes and effects, Providence punishes national sins by national calamities. He lamented that some of our Eastern brethren had, from a lust of gain, embarked in this nefarious traffic. As to the States being in possession of the right to import, this was the case with many other rights, now to be properly given up. He held it essential, in every point of view, that the General Government should have power to prevent the increase of slavery.

Mr. Ellsworth; (of Conn.) as he had never owned a slave, could not judge of the effects of slavery on character. He said, however, that if it was to be considered in a moral light, we ought to go further, and free those already in the country. As slaves also multiply so fast in Virginia and Maryland, that it is cheaper to raise



than import them, whilst in the sickly rice swamps, foreign supplies are necessary, if we go no further than is urged, we shall be unjust towards South Carolina and Georgia. *Let us not intermeddle.* As population increases, poor laborers will be so plenty as to render slaves useless. Slavery, in time, will not be a speck in our country. Provision is already made in Connecticut for abolishing it. And the abolition has already taken place in Massachusetts. As to the danger of insurrections from foreign influence, that will become a motive to kind treatment of slaves.

Mr. Pinckney; (of S. C.) If slavery be wrong, it is justified by the example of all the world. He cited the case of Greece, Rome, and other ancient States; the sanction given by France, England, Holland, and other modern States. In all ages, one half of mankind have been slaves. If the Southern States were let alone, they will probably of themselves stop importations. He would himself, as a citizen of South Carolina, vote for it. An attempt to take away the right, as proposed, will produce serious objections to the Constitution, which he wished to see adopted.

General Pinckney (of S. C.) declared it to be his firm opinion, that if himself and all his colleagues were to sign the Constitution and use their personal influence, it would be of no avail towards obtaining the assent of their constituents. South Carolina and Georgia cannot do without slaves. As to Virginia, she will gain by stopping the importations. Her slaves will rise in value, and she has more than she wants. It would be unequal, to require South Carolina and Georgia to confederate on such unequal terms. He said the Royal assent, before the Revolution, had never been refused to South Carolina, as to Virginia. He contended that the importation of slaves would be for the interest of the whole Union. The more slaves, the more produce to employ the carrying trade; the more consumption also; and the more of this, the more revenue for the common treasury. He admitted it to be reasonable that slaves should be dutied like other imports; but should consider a rejection of the clause as an exclusion of South Carolina from the Union.

Mr. Baldwin (of Georgia) had conceived national objects alone to be before the Convention; not such as, like the present, were of a local nature. Georgia was decided on this point. That State has always hitherto supposed a General Government to be the pursuit of the central States, who wished to have a vortex for everything; that her distance would preclude her from equal advantage; and that she could not prudently purchase it by yielding national powers. From this it might be understood in what light she would view an attempt to abridge one of her favorite prerogatives. If left to herself, she may probably put a stop to the evil. As one ground for this conjecture, he took notice of the sect of —; which, he said, was a respectable class of people, who carried their ethics beyond the mere equality of men, extending their humanity to the claims of the whole animal creation.

Mr. Wilson (of Penn.) observed that if South Carolina and Georgia were themselves disposed to get rid of the importation of slaves in a short time, as had been suggested, they would never refuse to unite, because the importation might be prohibited. As the section now stands, all articles imported are to be taxed, slaves alone are exempt. This is in fact a bounty on that article.

Mr. Gerry (of Mass.) thought that we had nothing to do with the conduct of the States as to Slaves, but ought to be careful not to give any sanction to it.

Mr. Dickinson (of Delaware) considered it as inadmissible, on every principle of

honor and safety, that the importation of slaves should be authorized to the States by the Constitution. The true question was, whether the national happiness would be promoted or impeded by the importation; and this question ought to be left to the National Government, not to the States particularly interested. If England and France permit slavery, slaves are, at the same time, excluded from both these kingdoms. Greece and Rome were made unhappy by their slaves. He could not believe that the Southern States would refuse to confederate on the account apprehended; especially as the power was not likely to be immediately exercised by the General Government.

Mr. Williamson (of N. C.) stated the law of North Carolina on the subject to-wit, that it did not directly prohibit the importation of slaves. It imposed a duty of £5 on each slave imported from Africa; £10 on each from elsewhere; and £50 on each from a State licensing manumission. He thought the Southern States could not be members of the Union, if the clause should be rejected; and that it was wrong to force anything down not absolutely necessary, and which any State must disagree to.

Mr. King (of Mass.) thought the subject should be considered in a political light only. If two States will not agree to the Constitution, as stated on one side, he could affirm with equal belief, on the other, that great and equal opposition would be experienced from the other States. He remarked on the exemption of slaves from duty, whilst every other import was subjected to it, as an inequality that could not fail to strike the commercial sagacity of the Northern and Middle States.

Mr. Langdon (of N. H.) was strenuous for giving the power to the General Government. He could not, with a good conscience, leave it with the States, who could then go on with the traffic, without being restrained by the opinions here given, that they will themselves cease to import slaves.

General Pinckney (of S. C.) thought himself bound to declare candidly, that he did not think South Carolina would stop her importation of slaves, in any short time; but only stop them occasionally, as she now does. He moved to commit the clause, that slaves might be made liable to an equal tax with other imports; which, he thought right, and which would remove one difficulty that had been started.

Mr. Rutledge; (of S. C.) If the Convention thinks that North Carolina, South Carolina, and Georgia, will ever agree to the plan, unless their right to import slaves be untouched, the expectation is vain. The people of those States will never be such fools as to give up so important an interest. He was strenuous against striking out the section, and seconded the motion of General Pinckney for a commitment.

Mr. Gouverneur Morris (of Penn.) wished the whole subject to be committed, including the clauses relating to taxes on exports, and to a Navigation Act. *These things may form a bargain among the Northern and Southern States.*

Mr. Butler (of S. C.) declared, that he would never agree to the power of taxing exports.

Mr. Sherman (of Conn.) said it was better to let the Southern States import slaves, than to part with them, if they made that a *sine qua non*. He was opposed to a tax on slaves imported, as making the matter worse, because it implied they were property. He acknowledged that if the power of prohibiting the importation should be given to the General Government, that it would be exercised. He thought it would be its duty to exercise the power.

Mr. Read (of Del.) was for the commitment, provided the clause concerning taxes on exports should also be committed.

Mr. Sherman (of Conn.) observed that that clause had been agreed to, and therefore could not be committed.

Mr. Randolph (of Va.) was for committing, in order that some middle ground might, if possible, be found. *He could never agree to the clause as it stands. He would sooner risk the Constitution.* He dwelt on the dilemma to which the Convention was exposed. By agreeing to the clause, it would revolt the Quakers, the Methodists, and many others in the States having no slaves. On the other hand, two States might be lost to the Union. Let us, then, he said, try the chance of a commitment.

On the question for committing the remaining part of sections 4 and 5, of Article 7,—Connecticut, New Jersey, Maryland, Virginia, North Carolina, South Carolina, Georgia, aye—7; New Hampshire, Pennsylvania, Delaware, no—3; Massachusetts absent.

Mr. Pinckney (of S. C.) and Mr. Langdon (of N. H.) moved to commit Section 6, as to a Navigation Act, by two-thirds of each House.

Mr. Gorham (of Mass.) did not see the propriety of it. Is it meant to require a greater proportion of votes? He desired it to be remembered that the Eastern States had no motive to union but a commercial one. They were able to protect themselves. They were not afraid of external danger, and did not need the aid of the Southern States.

Mr. Wilson (of Penn.) wished for a commitment, in order to reduce the proportion of votes required.

Mr. Ellsworth (of Conn.) was for taking the plan as it is. This widening of opinions had a threatening aspect. If we do not agree on this middle and moderate ground, he was afraid we should lose two States, with such others as may be disposed to stand aloof; should fly into a variety of shapes and directions, and, most probably, into several Confederations; and not without bloodshed.

On the question for committing Section 6, as to a Navigation Act, to a member from each State, New Hampshire, Massachusetts, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, aye,—9. Connecticut, New Jersey, no,—2.

The Committee were Messrs. Langdon, King, Johnson, Livingston, Clymer, Dickinson, L. Martin, Madison, Williamson, C. C. Pinckney, Baldwin.

To this Committee were referred, also, the two clauses above mentioned of the fourth and fifth Sections of Article VII.

Friday, Aug. 24. In Convention, Gouverneur Livingston, from the Committee of eleven, to whom were referred the two remaining clauses of the 4th Section, and the 5th and 6th Sections of the 7th Article, delivered in the following Report:

"Strike out so much of the 4th Section as was referred to the Committee, and insert *The migration or importation of such persons as the several States now existing shall think proper to admit, shall not be prohibited by the Legislature, prior to the year 1800; but a tax or duty may be imposed on such migration or importation, at a rate not exceeding the average of the duties laid on imports.*†

\* Madison papers, Vol. III. pp. 1388-97.

† *Ibid.* Vol. III. p. 1415.

The 5th Section to remain as in the Report.

The 6th Section to be stricken out. [This Section required that no Navigation Act should be passed, without the assent of two-thirds of the members of each House.]\*

Saturday, Aug. 25th. The Report of the Committee of Eleven being taken up, General Pinckney (of S. C.) moved to strike out the words "*the year eighteen hundred,*" as the year limiting the importation of slaves, and to insert the words, "*the year eighteen hundred and eight.*"

Mr. Gorham (of Mass.) seconded the motion.

Mr. Madison; (of Va.) Twenty years will produce all the mischief that can be apprehended from the liberty to import slaves. So long a term will be more dishonorable to the American character, than to say nothing about it in the Constitution.

On the motion, which passed in the affirmative,—New Hampshire, Massachusetts, Connecticut, Maryland, North Carolina, South Carolina, Georgia, aye—7; New Jersey, Pennsylvania, Delaware, Virginia, no—4.

Mr. Gouverneur Morris (of Penn.) was for making the clause read at once, "the importation of slaves into North Carolina, South Carolina, and Georgia, shall not be prohibited, &c." This he said would be most fair, and would avoid the ambiguity by which, under the power with regard to Naturalization, the liberty reserved to the States might be defeated. He wished it to be known, also, that this part of the Constitution was a compliance with those States. If the change of language, however, should be objected to, by the members from those States, he should not urge it.

Colonel Mason (of Va.) was not against the using the term "Slaves," but against naming North Carolina, South Carolina, and Georgia, lest it should give offence to the people of those States.

Mr. Sherman (of Conn.) liked a description better than the terms proposed, which had been declined by the old Congress, and were not pleasing to some people.

Mr. Clymer (of Penn.) concurred with Mr. Sherman.

Mr. Williamson (of N. C.) said, that both in opinion and practice he was against slavery; but thought it more in favor of humanity, from a view of all circumstances, to let in South Carolina and Georgia on those terms, than to exclude them from the Union.

Mr. Gouverneur Morris (of Penn.) withdrew his motion.

Mr. Dickinson (of Del.) wished the clause to be confined to the States which had not themselves prohibited the importation of slaves; and for that purpose moved to amend the clause, so as to read:—"The importation of slaves into such of the States as shall permit the same, shall not be prohibited by the Legislature of the United States, until the year 1808;" which was disagreed to, *nem con.*

The first part of the Report was then agreed to, amended as follows; "The migration or importation of such persons as the several States now existing shall think proper to admit, shall not be prohibited by the Legislature prior to the year 1808."—New Hampshire, Massachusetts, Connecticut, Maryland, North Carolina, South Carolina, Georgia, aye—7; New Jersey, Pennsylvania, Delaware, Virginia, no—4.†

\* Madison Papers, Vol. III. p. 1415.

† *Ibid.* Vol. III. pp. 1427-29.

[On Wednesday, Aug. 29th, 1787, the Report of the Committee of Eleven on striking out the clause, Art. 7, Sec. 6, requiring two-thirds of both Houses to pass a Navigation Act, came up in Convention.]

General Pinckney (of S. C.) said it was the true interest of the Southern States to have no regulation of commerce: but, considering the loss brought upon the commerce of the Eastern States by the Revolution, their liberal conduct toward the views of South Carolina, and the interest the weak Southern States had in being united with the strong Eastern States, he thought it proper that no fetters should be imposed on the power of making commercial regulations; and that his constituents, though prejudiced against the Eastern States, would be reconciled to this liberality. [Mr. Madison says in a Note, that by "the liberal conduct of the Eastern States," Gen. Pinckney "meant, the permission to import slaves. An understanding on the two subjects of Navigation and Slavery had taken place between those parts of the Union, which explains the vote on the motion depending, as well as the language of General Pinckney and others." The motion to strike out the clause requiring a two-thirds vote to pass a Navigation Act was, after debate, agreed to, unanimously.\*]

But, this is not all. Not only was the proposition to extend the Slave Trade during twenty years, instead of twelve years, *seconded in this Federal Convention by a Delegate from New England, and voted for by all the Delegates from the New England States*, but New England took a most prominent part in the Slave Trade itself, during the period when that trade was thus continued. The ports of South Carolina having been closed for many years to the importation of slaves, were opened by the State to that trade, under the protection of Congress, for four years, from Jan. 1, 1804, to Dec. 31, 1807. In the year 1820, on the admission of Missouri to the Union, a violent opposition to its admission was made on the part of the Abolitionists in both Houses of Congress; and, among others, by Hon. Mr. DeWolf, U. S. Senator from Rhode Island; who had been elected to that body by the Abolition party. During the discussion, the Hon. Mr. Smith, U. S. Senator from South Carolina, delivered an address, in which he presented the statistics which we give below. It was made to appear, that this same Hon. Mr. DeWolf, the Abolition U. S. Senator from Rhode Island, had been himself the owner of ten of the slave ships and their cargoes, which had been engaged in the Slave Trade during the four years of its re-opening. The extent to which New England participated in the Slave Trade, will appear,

\* Madison Papers, Vol. III. pp. 1451-6.

though only in part, by the facts cited by Hon. Mr. Smith, as follows:—

On the Bill for the admission of Missouri, Dec. 8, 1820, the Hon. Mr. Smith, in the United States Senate, in the course of his speech, said as follows:—

"However, hearing, late in the Summer, that the storm was gathering to the North, and that the admission of Missouri into the Union would be opposed on account of Slavery, or something springing from that source, he wrote to a friend in Charleston, to apply to the Custom House officer, for a full statement of all the Ships engaged in that Trade during the four years, together with their Owners, Consignees, their places of residence, Country, Nation to which they belonged, &c., that he might be able to show the public who were engaged in it. In answer to his request, he had received from the Custom House books, from the hands of the Collector, the following authentic documents. He would present to the Senate, in the first place, the documents which contained the years of arrival, the Names of the Vessels, the Place to which the Vessel belonged, the Names of the Proprietors, the Names of the Consignees, their Country, and to where they belonged."

[Explanation.—B. British; F. French; N. E. New England; R. I. Rhode Island.]

VESSELS NAMES—PROPRIETORS—OF WHAT COUNTRY.

1804.

Aurora, Cha'ston, A.; S. E. Turner; N. E.	Alexander, Cha'ston; W. Broadfoot; G. B.
Ann, B.; W. McCleod; Scotland.	Francis, Charleston; J. Potter; G. B.
Easter, B.; Boyd; "	Christopher, B.; Wm. Boyd; G. B.
Brilliant, B.; Bixby; R. I.	Favorite, R. I.; James Millar; G. B.
Armed Neutrality, Charleston; Napier, Smith & Co.; G. B.	McLespine, B.; Gibson & Broadfoot; G. B.
Argo, R. I.; James Miller; Ireland.	Susanna, Cha'ston; S. E. Turner; N. E.
Thomas, B.; James & Price; G. B.	Active, B.; J. Campbell; G. B.
Horizon, Cha'ston; A. & J. McClure; G. B.	Hamilton, B.; W. Boyd; G. B.
Harriot, F.; James Broadfoot; G. B.	Ruby, Charleston; W. Boyd; G. B.
Eliza, R. I.; James Millar; G. B.	Mary, Norfolk. J. Broadfoot; G. B.

1805.

Perseverance, B.; Turner & Price; G. B.	Love and Unity, B.; S. Adams; R. I.
Kitty, Charleston; G. Parker; Cha'ston.	Manning, B.; Trenno & Cox; G. B.
Lupin, B.; Bixby; R. I.	Jack Park, B.; John Price; G. B.
Mary Huntley, B.; W. Boyd; G. B.	Juliet, R. I.; Phillips and Gardner; R. I.
Gov. Wentworth, B.; Turner & Price; G. B.	Margaret, B.; W. Boyd; G. B.
Experiment, B.; W. Boyd; G. B.	Louisa, R. I.; Phillips & Gardner; R. I.
Eagle, R. I.; Gardner & Phillips; R. I.	Ariel, B.; W. Boyd; G. B.
Neptune, R. I.; E. Cook; R. I.	Estor, B.; W. Boyd; G. B.
Panny, B.; Turner and Price; G. B.	Margaret, B.; W. Boyd; G. B.
Thomas, Cha'ston; Turner & Price; G. B.	Hiram, R. I.; Phillips and Gardner; R. I.
Nile, Charleston; Wm. Boyd; G. B.	Louisiana, B.; Eddy; R. I.
Recourse, B.; Gibson & Broadfoot; G. B.	Maria, B.; Cooper; G. B.
Isabella, B.; I. S. Allen; G. B.	Hambleton, B.; Wm. Boyd; G. B.
Armed Neutrality, Charleston; Napier & Smith; G. B.	Rambler, R. I.; E. Sayer; R. I.
Susanna, Cha'ston; J. Duncan & Co.; G. B.	William, B.; Turner & Price; G. B.

1806.

Ariel, B.; Wm. Boyd; G. B.	Carrie, B.; Truno & Cox; G. B.
Mary, B.; Gibson & Broadfoot; G. B.	America, B.; James Broadfoot; G. B.
Daphna, Charleston; W. Boyd; G. B.	Davis, Charleston; John Davidson, G. B.



Lydia, Cha'ston; Everingham; N. Jersey.  
 Dutton, B.; Gibson & Broadfoot; G. B.  
 Amazon, B.; Tunno & Cox; G. B.  
 Fair American, Cha'ston; J. S. Adams; R. I.  
 Miller, Charleston; J. Queen; Ireland.  
 Edward & Edmund; Cooper; G. B.  
 Factor, R. I.; Sherman; R. I.  
 Louisa, R. I.; Philips & Gardner; R. I.  
 Commerce, R. I.; Sesson; G. B.  
 Gustavus, Swede; Spencer Man; Cha'ston.  
 Neptune, R. I.; C. Cook; R. I.  
 Robert, B.; Gibson & Broadfoot; G. B.  
 Polly, R. I.; Benson R. I.  
 Hiram, R. I.; Philips & Gardner; R. I.  
 Samuel, B.; Gilchrist; New Jersey.  
 Love and Unity, B.; J. S. Adams; R. I.  
 Three Sisters, R. I.; W. Champlain; R. I.  
 Hector, B.; John Watson; G. B.  
 Ruby, Charleston; W. Boyd; G. B.  
 Farmer, Charleston; John Carr; G. B.  
 Maria, R. I.; Philips & Gardner; R. I.  
 Ceres, B.; Gibson & Broadfoot; G. B.  
 Independence, Baltimore; Churchill; R. I.  
 Hibernia, B.; Pratt; G. B.  
 Alert, B.; Wm. Boyd; G. B.  
 Agent, R. I.; Eddy; R. I.

1807.

Katy, Charleston; T. Cassin; G. B.  
 James, B.; A. Holmes; G. B.  
 Eliza, Charleston; Christian & DeWolf;  
 R. I.  
 Cleopatra, Charleston; W. Boyd; G. B.  
 Union, R. I.; Philips & Gardner; R. I.  
 Tartar, B.; G. Hambleton; G. B.  
 Maria, B.; J. Cooper; G. B.  
 James, Baltimore; N. Ingraham; Mass.  
 Mary, B.; J. S. Adams; R. I.  
 Aspinall, B.; Hamilton & Co.; G. B.  
 James, R. I.; C. Christian; Charleston.  
 Norfolk, Charleston; Cushman; Ireland.  
 Fourth of July, B.; G. Parker; Cha'ston.  
 Dudder, B.; Gibson & Broadfoot; G. B.  
 Habit, F.; Delan & Co.; France.  
 Agent, R. I.; T. Eddy; R. I.  
 Eliza, Charleston; T. Ogin; G. B.  
 Ann, B.; Tunno & Cox; G. B.  
 Ellis, B.; James & Price; G. B.  
 Andromache, R. I.; Drawn; R. I.  
 Gov. Clairborn, R. I.; T. Depau; France.  
 Hiram, R. I.; Philips & Gardner; R. I.  
 Semiramis, R. I.; Philips & Gardner; R. I.  
 Neptune, R. I.; C. Cook; R. I.  
 Nancy, R. I.; Philips & Gardner; R. I.  
 Minerva, Charleston; T. Depau; France.  
 Columbia, R. I.; Philips & Gardner; R. I.  
 Factor, R. I.; C. Cook; R. I.  
 Lavinia; Christian & DeWolf; R. I.  
 Leander, Charleston; T. Vincent; R. I.  
 Daphney, Charleston; W. Broadfoot; G. B.  
 Africa, B.; W. Boyd; G. B.  
 Three Friends, B.; J. Calligan; G. B.

Mary, Charleston; W. Boyd; G. B.  
 Three Friends, B.; J. Calligan; G. B.  
 Fair Eliza, R. I.; J. Metler; R. I.  
 Fox, Charleston; J. S. Adams; R. I.  
 Kitty, Charleston; G. Parker; Charleston.  
 Hope, R. I.; W. Lyon; R. I.  
 Nantasket, Charleston; Bochorod; G. B.  
 John Watson, B.; Tunno & Price; G. B.  
 Hope, Charleston; Wm. McCormie, Ire-  
 land.  
 Governor Dodsworth, B.; W. Boyd; G. B.  
 Mary Ann, B.; J. Kennedy; G. B.  
 Diana, B.; P. Mooney; G. B.  
 Davenport, B.; J. Everingham; N. Jersey.  
 Corydon, B.; W. Boyd; G. B.  
 Kate, B.; Watson & Co.; G. B.  
 Mercury, Charleston; W. Kelly; G. B.  
 Union, B.; W. Boyd; G. B.  
 Washington, R. I.; D. McKedvey; G. B.  
 Louisa, R. I.; Philips & Gardner; R. I.  
 Nicholson, B.; W. C. Tarmed; G. B.  
 Edward and Edmund, Charleston; J. Cal-  
 ligan; G. B.  
 Mercury, B.; J. Watson & Co.; G. B.  
 Little Ann, R. I.; Christian; Charleston.  
 Margaret, B.; T. Romlinson; G. B.

Eliza, R. I.; J. Christian & DeWolf; R. I.  
 Lark, R. I.; W. Bradford; R. I.  
 Alfred, R. I.; Philips & Gardner; R. I.  
 Louise, Charleston; J. Duncan; G. B.  
 Hiram, R. I.; Norris; R. I.  
 Concord, R. I.; Christian & DeWolf; R. I.  
 Friendship, R. I.; Philips & Gardner;  
 R. I.  
 Flora, R. I.; DeWolf; R. I.  
 Ann and Harriet, R. I.; Philips & Gard-  
 ner; R. I.  
 Monticello, R. I.; DeWolf; R. I.  
 Amazon, B.; Bennett; G. B.  
 Baltimore, R. I.; Church; R. I.  
 Juliet, R. I.; Philips & Gardner; R. I.  
 Miriam, B.; Depau; France.  
 Heron, Connecticut; C. Fitzsimons; Ire-  
 land.  
 Ruby, Charleston; W. Boyd; G. B.  
 Three Sisters, R. I.; DeWolf; R. I.  
 Betsey and Sally, R. I.; DeWolf; R. I.  
 Armed Neutrality, Charleston; Boyd;  
 G. B.  
 Anna, Neutrality, Charleston; Depau;  
 France.  
 John B., Charleston; Tunno & Price;  
 France.  
 Nantasket, Cha'ston; Bousroyel; France.  
 George Clinton, Britain; Delai & Clem-  
 ent; France.  
 Eagle, R. I.; DeWolf; R. I.  
 Port Mary, Charleston; W. Boyd; Britain.  
 Eliza, Charleston; Christy; Charleston.  
 Mary, R. I.; Philips & Gardner; R. I.

Eagle, R. I.; Philips & Gardner; R. I.  
 Actor, Charleston; P. Kennedy; Ireland.  
 Hanna Bartlett, Charleston; Philips & Gardner; R. I.  
 Mary, Charleston; J. Eglistin; R. I.  
 Edward and Edmund, Charleston; Hilton; R. I.  
 Charleston, Charleston; Bailey & Wailer; Britain.  
 Experience, Boston; Fisher; R. I.  
 Rambler, R. I.; Philips & Gardner; R. I.  
 Eliza, B.; J. B. Cotton; R. I.  
 Cleopatra, Charleston; W. Floyd; Britain.  
 Hope, R. I.; DeWolf; R. I.  
 Charlotte, R. I.; DeWolf; R. I.  
 Albert, Charleston; W. Timmon; S. C.  
 Commerce, R. I.; W. Lyon; R. I.  
 Hope, Charleston; N. Ingram; Mass.  
 Wealthy Ann; DeWolf; R. I.  
 Columbia, R. I.; Philips & Gardner; R. I.  
 Agenora, R. I.; DeWolf; R. I.  
 Mercury, B.; M. Kelly; Ireland.  
 Venus, Charleston; Preble; R. I.  
 Agent, Charleston; Depau; French.  
 General Clairborne, do.; Depau; French.  
 James, R. I.; DeWolf; R. I.  
 Resolution, Charleston; J. S. Adams; Britain.  
 William and Mary, Charleston; H. Kerr; Britain.  
 Caroline, F.; Synaga; French.  
 Polly, Charleston; J. Stoney; Charleston.  
 Jupiter, Norfolk; J. Willick; Britain.  
 Heart of Oak, Baltimore; J. S. Adams; R. I.  
 Horizon, B.; J. S. Adams; R. I.  
 Mary Ann, Charleston; A. S. Miller; R. I.  
 Mary Ann, Baltimore; Dallas; R. I.  
 Rio, Charleston; O'Harra; Charleston.  
 Sally, B.; C. Graves; Charleston.

Mr. Smith then read the recapitulation, in the following words and figures:—

RECAPITULATION of the African trade, and by what nation supported, from January 1st, 1804, to December 31st, 1807.

VESSELS BELONGING TO	
Charleston, .....	61
Rhode Island, .....	59
Baltimore, .....	4
Boston, .....	1
Norfolk, .....	2
Connecticut, .....	1
Swede, .....	1
British, .....	70
French, .....	3
Consignees, natives of Charleston, .....	13
Consignees, natives of Rhode Island, .....	88
Consignees, natives of Britain, .....	91
Consignees of France, .....	10
Total, .....	202

This paper, Sir, contains the whole number of slaves imported, and the particular number imported by each foreign nation, and each of the United States. It is in the following words and figures:

Slaves imported at Charleston, from the 1st of Jan., 1804, to 31st December, 1807, and by what nation.

British, .....	19,949
French, .....	1,078
	21,027

IN AMERICAN VESSELS.	
Charleston, S. C. ....	7,723
Of this number there were, belonging to foreigners, .....	5,717
Leaving, imported by merchants and planters of Charleston and vicinity, .....	2,006
Bristol, Rhode Island, .....	3,914
Newport, .....	3,488
Providence, .....	556
Baltimore, .....	750
Savannah, .....	300
Norfolk, .....	287
Warren, .....	280
Hartford, .....	250
Boston, .....	200
Philadelphia, .....	200
New Orleans, .....	100
	18,048
	39,075

There, Sir, ends the black catalogue. It would show to the Senate, that those people who most deprecate the evils of Slavery and traffic in human flesh, when a profitable market can be found, can sell human flesh with as easy a conscience as they sell other articles. The whole number imported by the merchants and planters of Charleston and its vicinity, were only two thousand and six. Nor were the slaves imported by the foreigners, and other American vessels and owners, sold to the Carolinians, only in a small part. They were sold to the people of the Western States, Georgia, New Orleans, and a considerable quantity were sent to the West Indies, especially when the market became dull in Carolina."

This, then, is the record. The extreme North having, in way of bargain, united with the extreme South, by formal action, and by a unanimous vote, in prolonging the Slave Trade, against the remonstrances of the more moderate men of the Southern and Middle States; (Mr. Sherman and Mr. Ellsworth, of Connecticut, as we have seen above, were in favor of not interfering with the Slave Trade at all, but leaving it to the States themselves) and having, subsequently, in the persons of her citizens, and for lust of gain, embarked in the Slave Trade, and as long as that trade was tolerated, forced thousands of Africans into bondage, and so, as well as by the Navigation Acts, amassed the wealth which now enriches the descendants of those men; we say, that whoever else may meddle with Slavery in the Slave States, she, of all others, is called upon to let it alone. By the letter of the Constitution, to which her sons are bound by the solemnity of an oath, she has no right to touch it. Whatever the sympathies and sentiments of her people at the present day may be in respect to Slavery, whatever the actual effect of this War is, and will be, upon the institution itself, and of this there is no longer any doubt, yet interference, as an end, with the institution, does not belong to her.

It is becoming certain that the conservative element of the country has a great work to do in the final settlement of our national troubles. There is such an element. It exists in the North and the South, the East and the West. It will prove, when the fury and rage of War are spent, a controlling element. The far-seeing wisdom, the lofty patriotism, the Christian philanthropy of Washington, Madison, and Franklin, and the other great Fathers of the Republic, are not yet dead and perished out of the land. Their great names still stand inscri-

bed, clear and luminous, on the work which, amid anxiety, and obloquy, and self-sacrifice, and prayers, they wrought out. And if, from their lofty heights, their spirits now look down upon the threatened wreck and ruin of it all, in what words would they now address us ! To what heroic deeds would they now summon us ! Is it so, that we are no more to gather around their sacred shrines, save with the mantle of shame upon our cheeks, as we see their hallowed dust trampled by Vandal feet ? Is it so, that the TOMB OF WASHINGTON has, henceforth, lost its talismanic power ? Surely the men now upon the stage, to whom the solution of our difficulties will be entrusted, are not purer, nor nobler, nor wiser Statesmen than they. The same great questions which now distract the public councils and inflame the public mind, were canvassed then, in all their length and breadth ; and the solemn words of warning which George Washington then uttered, should be reëchoed in the public ear now.

Christian Statesmen, who are not afraid nor ashamed to follow the footsteps of these noble men, will not consent, that the extreme North and the extreme South shall again unite to sever the Union, and plunge the whole nation into destruction, by a policy the very reverse of that which, in the beginning, bound them together ; a policy, which philanthropy, and patriotism, and Christianity, all unite in declaring to be fraught with wretchedness and ruin. There are, we know, multitudes of noble men in both extreme sections of this country, who are already looking out for such manifestations of wisdom, moderation, and true philanthropy. They shall not always, nor long, look in vain. Meanwhile, let the prayers of Christians still go up to the God of Heaven unceasingly, that He will assuage the violent storm of passion ; that He will cause the people to learn Righteousness ; and that He will, once more, restore Peace to our now distracted Nation.

In conclusion ; we repeat, let the Clergy devote themselves to that Kingdom which is not of this world. Its vows are upon them. Let them minister Christ's Word and Sacraments. It is a work which an Archangel might desire. The "Powers that be," have a right to their loyal obedience, and to their prayers. Beyond this, they are to "let the dead bury their

dead." Let them leave matters of State to Statesmen. Let them be content that the part of clerical harlequins be played by those who love the praise of men, more than the praise of God. Let them dare endure the frowns of scheming demagogues, whose tools they will not stoop to become. Let the Priests of the Lord, in their own sphere in the Church, train up men thoroughly imbued with the principles of the Law of God in Christ; men who are to fill all the various posts of trust in Society and the State, and they will have subserved their country's highest good, far more effectually than by trailing their garments in the mire of political strife.

As *Church Reviewers*, charged with the free discussion of the great questions of the age and times, we have not dared to keep silent, when such momentous interests are, as now, imperilled. Yet it is the moral aspect of this question alone, that has occupied our attention. Up to the very beginning of the War, the Protestant Episcopal Church was regarded as almost the only conservative element in the country. Her love of order, her reverence for authority, her instinctive recognition of the principle of the brotherhood of man; of man, not living isolated and alone, but as a social being; her Mission, as the Ministration of Life and Preacher of Righteousness, and so prompting to all true and genuine Reform;—all this should clothe the Church with commanding dignity and power. A great and glorious work is hers, if she has faith to be true to herself and to her great Head. In pointing to what we believe to be the real causes of our terrible calamities, and their remedy, and to the imminent dangers which now threaten to whelm our nation in one common ruin, we have uttered our honest convictions. They who take counsel only of their own hatred of God, and of His Son, and of His Church, of their own ambition, avarice, and self-conceit, are not to be approached with reasons such as these which have been urged. Yet, if madness does not rule the hour, if there is such a thing left as a principle of right, justice and honor, if the Divine Spirit of love, peace, forgiveness, forbearance, and reconciliation, has any hold on the public mind, the views which we have presented will not fail of consideration.

## ART. III.—DR. McVICKAR'S ARGUMENT FOR THE PROVINCIAL SYSTEM.\*

**SPEECH** of the Rev. Dr. J. McVickar, in the Convention of the Diocese of New York, on Thursday Evening, Oct. 1, 1863, upon the Report of the Committee of Nine on the Division of the Diocese, recommending, when made, a three-fold division.

After much discussion and several Resolutions, Dr. McVickar rose and spoke substantially as follows :—

He said that if the whole matter was to be referred (as seemed to be the feeling of Convention,) he had a Resolution to offer, which he wished to accompany such reference ; but, before reading it, he would say a few words on the Report of the Committee, primarily before the House. That Report appeared to him not only nugatory, as passing by the very question submitted to them, but self-contradictory, in pointing out and recommending the means by which the very end might be attained ; which they began, by asserting they were precluded from even considering. It was a Report with Resolutions, which bound, it seems, not even its framers ; leaving them free to deny, in speech, what they had just asserted by their pen ; and yet, strangely enough, terming their Report, not theoretical, but practical. For himself, he thought "practical," meant something wise to *do* ; not, as this was eulogized by its framers, as something that might wisely be left undone, 'for twenty years to come, or perhaps forever.' This, surely, was a strange sort of practical Report.

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\* The Rev. Dr. McVickar has very kindly written out in full, for the Review, his argument, presented in the late New York Convention, in favor of the Provincial System. For ourselves, we have no expectation of seeing that System developed in the Church, until the elements first exist, out of which it is to be formed. We shall regret, if the Dr.'s argument is construed into a defense of our present System of overgrown, unwieldy, mediæval Dioceses ; a System nominally Episcopal, but, in reality, and so far as it has life and power, Presbyterian.—[*Ed. Am. Qu. Ch. Rev.*]



The Chairman of the Committee thereupon rose and defined "practical" to mean what concerned alone the 'method' of doing a thing, not its 'expediency.'

Dr. McV. resumed ; I will not delay the substance of my objection by dispute about a word ; although I still maintain that in a question of action, as this was, the expediency is first to be settled, before the method of doing it is considered ; and I commend this as the safe practical rule in all future Committee Reports on the subject from the able and ingenious Chairman of the present one.

But, Mr. President, passing by a Report which seems already abandoned by its movers, and speaking to the Resolution of actual present Division, by themselves substituted for it, and eloquently urged by its leading members, I would here express myself utterly opposed to any Division, whether now or hereafter, whether threefold or manifold, which would tend, as this would manifestly do, to the disintegration of this great Diocese. I use the word 'disintegrate,' specifically, as implying the breaking it up into isolated and independent Dioceses, which shall have neither relation nor connexion with each other, except through the medium of the General Convention. The Report of the Committee recommends three ; but when the spirit of Division is aroused, who shall limit the number ? Such unregulated Division, Mr. President, would not be safe, would not be true to Church principles, not be in accordance with Primitive example, nor with the uniform practice of the Church at large ; and, therefore, the first step leading to it should be taken, neither hastily, as now proposed, nor upon mere partial local considerations, as now urged ; nor without thoroughly weighing the final results of such a System, if fully carried out, not only here, but throughout our wide-spread borders. The present proposed action may be regarded as the inauguration of that System ; for, though not the first instance, it will at any rate be giving it the seal and sanction of our authority ; the authority of a Diocese, which, from its extent, its wealth, its population, its high-toned Church principles, and its great Educational Establishment for the Ministry, would seem to be marked out by Providence as a chief counsellor and guide in all matters of general import to

our Church ; and, especially, in what relates to its National Organization, its duty is, to act as a watchman upon its walls ; to see, so far as its authority goes, that all our steps tend not to disintegrate, but to strengthen its defences, to add fresh bonds of Unity and Order, and that, not for our own day only, but to continue for all coming time.

To attain this great end, I am now for putting aside not only all present action, but all present consideration of Division of our Diocese, till we have settled how, and in what manner, such divided parts may be re-grouped, and re-united, with a view to the Unity, Order and strength of the whole American Church. In other words, I am for giving our "*Imprimatur*" to a Policy, not as yet adopted by us, although well-known and established in other Branches of the Church, and commonly termed THE PROVINCIAL SYSTEM. What we can here, and now do, is, not to adopt it as a System, but to approve it as a Principle. Its adoption and details belong to a higher authority ; not even to the General Convention, as it now stands, but to a Special Convention, one specifically called for its consideration and approval. Until such higher action, all we can now do, is, to pause ourselves, and say 'pause' to other Dioceses ; on the ground that the time for wise Subdivision is not yet come.

I have said, that the Provincial System has the authority of the Primitive Church. Even in the Apostles' times, although the world was "the field," and the good seed was sown 'broadcast' in it, yet had each Apostle his own limit of labor, his "Province," within which, all the Churches were his care, until he saw fit to subdivide and appropriate them, but not even then to separate from his control. Such was the sowing of the seed. But with the succeeding harvest, came the necessity of still stricter metes and bounds ; and as a general rule, the existing Political divisions of the States, into which the Christian Church entered, became the corresponding bounds of Ecclesiastical Provinces forming groups of Dioceses ; each spiritually complete, but still united with each other in all questions of discipline and local legislation, under the Bishop of the Chief City as their Official Head, bearing the title of 'Metropolitan,'

with varying extent and power in summoning and holding his Provincial Synod. In some instances, and which would be our example, he was simply '*Primus inter Pares*,' presiding, not ruling. In others, he was made '*Optimus et Maximus*,' with worldly rank and Lordly Titles. The *first* or simple arrangement prevailed so long as the Church was Free. The *second*, when in the course of time it had become, partially at least, enslaved through an unholy union of Church and State.

Such was the progressive policy of the Roman Empire towards the Church ; while Pagan, trampling it under foot with its iron heel ; but when become nominally Christian, poisoning its simplicity with its own admixture of Roman Imperialism, adding wealth, power, titles and dominion to its Bishops ;—until at length, in that once pure but now corrupted Branch of the Apostolic Church, the once humble Bishop of the Imperial City succeeded to the Imperial power, the Emperor gave place to the Pope, and the Vatican inherited the claim of Rome's ancient Capitol. But *this*, its practical and worldly abuse, touches not its primitive use and value ; nor yet the universal fact, that, throughout Apostolic Christendom, some form of the Provincial System has ever existed, with its appropriate Synod and its presiding Metropolitan ; a Synod in rank and authority intermediate between the Diocesan and the National Councils of the Church ; which last was equivalent to our General Convention ; while, over all, was recognized as the highest ecclesiastical authority on earth, an Œcumenical or Universal Council, such as that of Nice, from which we have received the great Symbol of our Christian Faith, the NICENE CREED.

Now, of this fourfold progressive form of Church Government, our American Branch has, or recognizes, three ; viz.—the *Diocesan*, the *National*, the *Universal*. The second step, or the Provincial, is the one that is alone wanting ; and the argument which I now urge, is for its recognition now, with a view to its establishment hereafter, when the Church's mind shall have become ready for its adoption. In the mean time, my counsel is, to avoid building up any barriers against it. The argument that now remains, touches its practical value,

if I may not rather say its very necessity, in this our already wide spread and rapidly extending Church. But first, a word of explanation. I have spoken of Division as inaugurating a new Policy in our Diocese ; and I am reminded, by Gentlemen, of the Division of the Western Diocese from us, in the year 1838, as utterly inconsistent with my words. I answer, the fact of Division then made is acknowledged : but the weight of its example now, is denied. Speaking myself, as an active member of that Convention, I venture to assert, that the moving motives to that act, were personal and not Ecclesiastical ; and therefore, not applicable at all to the question, as it stands before us. Whatever they were, I thank God that I fought against Division then, as I do now ; on the same grounds, and for the same reasons ;—namely, that it was breaking up needlessly (for other remedies were open to our choice,) the oneness and the greatness of our Diocese ; and making no provision for the future re-union of its divided parts. But even yet, under the adoption of the proposed System, that doubtful step of Division may yet be practically retraced ; and the Province of New York with its State bounds restored, may still be enabled to speak to the Church, through its Provincial Synod, with a voice single and undivided. And, Mr. President, who can tell, in the future history of our Church, when Dioceses are indefinitely divided, and Bishops come to be numbered by hundreds, and each standing independent one of the other,—who can tell the blessing, or the need, that will then be felt, of even one such great Diocese, speaking with one united voice, through the medium of its own Provincial Council, words of Peace and Wisdom, of Charity and Brotherly Love, amid personal, local, or sectional differences, to discordant brethren ? What happy influence might such voice not have, on the Christian character of our beloved Church in the eye of the Christian World, as well as on its own extension throughout our land ?

Gentlemen may indeed say, that such a picture is too remote to be taken into present account. I ask them, would they think it remote, if it were to be drawn out, in actual life, within our day ? To some whom I now address, I assert, that

in their day it may come, and that with their own eyes, they may behold it. And this I speak not from vague conjecture, but from my own personal experience. Fifty-two years ago I first stood on the floor of this Convention and addressed that honored Chair. It was Bishop Hobart, in his youth, who then for the first time filled it. What, I ask, was the picture I then looked upon, as compared with the present? What was the sum total of the whole American Church? Of the ten Bishops previously consecrated, four were dead, two were approaching that limit, one had wilfully withdrawn from duty, and one was paralyzed both in mind and body, leaving thus but three to form the venerable House of Bishops; occupants as I have seen them, of a single sofa; while the great House of Clerical and Lay Deputies, as now existing, might have been readily accommodated in a single parlor. Such was the American Branch of the Church Catholic then. And what, under God's blessing, is it now? Forty-one Bishops, both living and acting in the place of three or four then; with Clergy to be numbered by the thousand, and communicants by the hundred thousand!

So much then for the growth of our Church during the half century gone by. What shall it be at the end of that to come?—a period which, I repeat, many now present are more likely to behold, than I then was to see this day. At an equal rate of increase, more than two hundred Bishops would appear; all isolated, independent, without any bond of ecclesiastical union, save the far off Triennial Convention, to preserve peace, to settle disputes, to administer the higher discipline, or to legislate wisely and timely, in reference to the ten thousand causes of local and sectional division, which in so wide spread a Church, would doubtless arise for dispute and decision. Is this, I ask, the picture of a well-ordered Apostolic National Church? A Church, sent to be the Mother of Peace and Order to the hundreds of millions then spread over a whole Continent! Is it not rather the picture, into which Dissent and Sectarianism have already run! A sort of Congregational independency! Atoms without cohesion! an army in name, turned into a mob! an organized body, rent into

its jarring elements ! If order be "Heaven's first law," should it be wanting, I ask, to Christ's Church upon earth ?

Such pregnant causes of confusion in the future, cannot long go unchecked now. Necessity will, in no long time, force upon our Church a Provincial System ; but, Mr. President, it may not be in time to prevent many and permanent evils of dissension arising from its want. Such evils in truth are already felt, and even now loom up conspicuously in the Church's horizon. The corrective organization needed, is now easy of attainment ; it may not prove so, when the Church shall have to fight back its way to where it now stands, through the evils and opposition which subdivision has caused, and the barriers to Union, which it has needlessly created. On this point, gentlemen may say, and have said, "Divide first and group afterwards." But is this the language, I ask, either of reason or of experience ? To the eye of reason, all subdivision in an organized body is in the line of weakness, and increases as it proceeds. Like the Law of Gravity in Nature, it stops not till it reaches the bottom. It is therefore a principle which in itself has no limit ; so that without some external corrective principle, Division and Subdivision repeat themselves '*ad infinitum*,' till at length the once organized Body, whether Physical, Moral or Political, is reduced to what the Philosophic Burke has well termed, "the dust and powder of Individuality."

Nor does the voice of Experience contradict this view. In the progress of the French Revolution, subdivision was its starting point ; anarchy was its goal and stopping place. It began with breaking up lordly inheritances ; it ended with having no inheritance to break up. It subdivided wealth, till all were made paupers ; and landed estate, till scarce a portion remained large enough to support a plough. Look again at a nearer example. Sectarian subdivision is on its vain search for what it had left behind,—a True Church. At what point has it stopped ? Look at it in Scotland, where it had full sway ; or in England in Puritan times ; or in our own country now ! Who can count up their unnumbered numbers ? or name their Titles ? or unfold their Infinitesimal causes of separation ? In this race, blind-fold, no limit is found save that



of Individual belief,—each member becoming his own sufficient Prophet. And that against this result, learning and sincere intention are no adequate defenses, we see exemplified in the case of the great Milton. Wandering from the fold of his Mother Church of England, step by step, through all the divisions and subdivisions of Puritan Dissent, yet successively in restless protest against each, he landed at length, as he himself states, in the comfortable conviction, that he was, himself, his own Church,—“a Christian ‘*sui generis*!’”

Such has been the result, in other Religious Bodies, of indulging in the restless spirit of subdivision. In our own Church, it could not proceed to such fatal extreme; for our very atoms, however numerous or feeble, must yet be organized Dioceses; and, so far, fitted to be reconstructed into Provinces. But the practical question is, as to the facility of such reconstruction. And we are here met by the almost insuperable barriers we ourselves shall have raised against it. The pride of independence, the jealousy of control, and all the other selfish and baser passions of our nature,—all these will be in dead array against it. Let us not then delude ourselves with the vain hope, that it will be as easy to recover our ground, as to lose it; or, that the self-denying steps of returning prudence will be as tempting to the human heart, as the selfish and slippery paths of natural inclination. We all know the reverse:

—*facilis descensus Averno;*

*Sed revocare gradum superasque evadere ad Auras,*

*Hoc opus, hic labor est.*

But is there not, I ask, even a still higher argument for the Provincial System? that of Benevolence? Doth not Providence, itself, speak in its favor, through the concentration of wealth in Capital Cities; thus making them, as it were, ‘nursing fathers and nursing mothers’ to the Church’s surrounding regions of comparative poverty?—Now, how is this partial wealth and wide spread need to be most effectually united for the Church’s welfare? Is it not, by making such Cities, ‘Provincial Centres’ with their respective bounds? giving name to the Ecclesiastical Provinces, without disturbing the Diocesan arrangements within them?—yet still with an espe-

cial care for the needs of the more destitute? How much more favorable such a plan to the growth of the Church, than if those wide-spread feeble parts had been cut off, as independent Dioceses; left solitary as well as feeble, to their own resources; or, when seeking aid from the wealthy City, coming to it as strangers, to beg '*in forma pauperis*,' instead of as children to a common Home; asking and receiving their equitable share in the surplus bounties of a common heritage!

But one word further, Mr. President, and I have done. The argument for Peace, yet remains unspoken. It is the peace and quiet such a System will naturally operate to maintain throughout, not only our wide-spread borders, but their widely differing population. And that it will do through the existence of Provincial Synods; taking out of our National Conventions, all those local and sectional questions, which, even now, disturb our repose, narrow our charities, nay, embitter our hearts towards brethren, and even threaten to cause Schism and Disunion. Peace, Mr. President, Peace, is the most blessed word that can be heard in our land; and should ever sound from the House of God, and in the great General Conventions of His Church. To secure it, what can be more effective than to withdraw from them, through the establishment of Provincial Synods, all these local questions of sectional interest, and leaving to the General Conventions, only the higher subjects of our Common Faith, the Doctrines, Ministry and Liturgy of our Church; together with whatever intercourse may arise with Foreign National Churches, and the varied missionary activities of our own. Then, Mr. President, shall we have Peace, Quiet, and Union among ourselves. Then shall we present to the Christian world as fair a picture, as perhaps it has ever seen, of a great National Church; Apostolic in its Ministry, Faith and Ordinances; untrammelled by the State; untainted by Heresy; unbroken by Schism; uncorrupted by worldly honors; conservative, yet free in all its influences; and knowing nothing of worldly strife, or Political Parties, beyond the Church's Daily Prayer, that "the course of this world may be so peaceably ordered by God's governance, that His Church may joyfully serve Him, in Godly quietness, through *Jesus Christ our Lord. Amen.*"

## ART. IV.—EARLY ANNALS OF THE AMERICAN CHURCH.

## CHAPTER IV. FROM 1616 TO 1624.

THE previous chapters of these "Annals," brought the history of the settlement of the Church in Virginia down to the close of Dale's administration, in 1616. He returned to England in the month of June of that year, with Pocahontas and her husband, leaving the affairs of the Colony in the hands of Yeardley, deputy Governor, who was succeeded, in the beginning of the next year, by Argall, under whose despotic and extortionate rule the Colony fell into great disrepute. Through the influence of Sir Edwin Sandys, he was at length displaced, and the mild and popular Yeardley appointed Captain-general of the Colony. He arrived at Jamestown in April, 1619, to find the Settlement greatly fallen back from the prosperous state in which it had been left by Dale. Not one in twenty of the emigrants, that had been sent over by the Company, were remaining.

"In James Citty were only those houses that Sir Thomas Gates built, in the tyme of his government, with one wherein the Governor always dwelt, and a Church, built wholly at the charge of the inhabitants of that Citty, of timber, being fifty foote in length and twenty in breadth. At Henrico, there were no more than 'three old houses, a poor ruinated Church, with some few poore buildings in the Islande.' 'For ministers to instruct the people only three were authorized, two others had never received their orders.' The natives were upon doubtfull terms, and the Colony was altogether in a poor estate."\*

With the advent of Yeardley, however, there began a new and better state of things; and he immediately set himself to repair the miseries brought upon the Colonists by the extortion and oppression of his predecessor. His administration is, moreover, memorable for his establishing the first Representative Assembly ever held on this Continent, through which the people themselves were to have a share in making the Laws by which they were to be governed.

"Bringing with him 'Commissions and instructions from the Company, and for the establishing of a Commonwealth,' he made proclamation, 'that those cruell

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\* Bancroft's History, Vol. I. p. 153.

lawes by which the ancient planters had been soe longe governed, were now abrogated, and that they were to be governed by those free lawes, which his majestie's subjects lived under in England.' Nor were these concessions left dependent upon the good will of the administrative officers. 'That the planters might have a hande in the governing of themselves yt was graunted that a Generall Assemblie shoulde be helde yearly once, whereat were to be present the Governor and Counsell, with two Burgesses from each plantation, *freely to be elected by the inhabitants thereof*; this Assemblie to have power to make and ordaine whatsoever lawes and orders should by them be thought good and profitable for their subsistence' "§

This was such an important change in the government of the Colony, such a great concession to the rights of the people, and such a triumph for the principles of liberty in a new world, that it deserves here more than a passing notice. It was the "patriot party" at home, those liberal-minded Churchmen represented in the London Company by Southampton, Sandys and Ferrar, whose influence achieved this great advance; and American Churchmen at least, should know and remember, to whom they and their countrymen are indebted for the first establishment of Popular Government on this Continent. No particulars of that first assemblage of the Representatives of the *people* that ever met on American soil, can be uninteresting to any one who realizes the important influence it exercised upon the future interests of this country. It inaugurated a happy revolution in the history of Human Government, and, at this early day, gave to the people a share in that Government, which they have never since relinquished.

It was natural that a desire should exist to recover the records of proceedings, so important and interesting, if they were still in existence. Stith, however, the most careful and laborious of historians, was unable to find any trace of them. Jefferson and Hening were equally unsuccessful in their search; and they were given up as hopelessly lost, till the diligence and perseverance of the historian, Bancroft, discovered them among the papers relating to America, in the British State Paper Office. The document which there rewarded his patient search, was found in the form of "a Reporte" from the Speaker of the Assembly, and is more full and circumstantial than any subsequent Journal of early legislation in the Ancient Do-

• Bancroft, Vol. I. p. 153.

minion. It is published entire in the Collections of the New York Historical Society, (Second Series, Vol. 3d,) and should be read by every one interested in our early history.

The Assembly met, on Friday, the 30th of July, 1619, in the Jamestown Church. The "reporte," after giving the names of the Burgesses elected from the different Incorporations and Plantations, goes on to say :—

"The most convenient place we could finde to sitt in was the Quire of the Church. Where Sir George Yeardley, the Governour, being Sett downe in his accustomed place, those of the Counsell of Estate, sat nexte to him on both handes, except the Secretary, then appointed Speaker, who sate right before him. \* \* \* But, forasmuch as men's affairs doe little prosper where God's service is neglected, all the Burgesses took their place in the Quire, till a prayer was said by Mr. Bucke, the minister, that it would please God to guide and sanctifie all our proceedings to his owne glory, and the good of this plantation. Prayer being ended, to the intent that as we had begun at God Almighty, so we might proceed with awfull and due respecte towards his Lieutenant, our most gracious and dread Sovereigne ; all the Burgesses were intreated to retyre themselves into the body of the Church, which being done, before they were fully admitted, they were called in order and by name, and soe every man (none staggering at it) took the oath of Supremacy, and then entered the Assembly."

Some of the enactments of this Assembly were against "drunkenness, gaming, and excess of apparel;" some were also intended to promote the Conversion and kind treatment of the Indians ; and others, to encourage the agricultural interests of the Colony, &c. The following order was passed relative to the Conversion of the Natives :—

"Be it enacted by the present Assemblie, that for laying a surer foundation for the Conversion of the Indians to Christian religion, eache towne, Citty, Burrough, and particular plantation, do obtaine unto themselves by just meanes, a certain number of the natives' children, to be educated by them in true religion, and a civile course of life. Of which children, the most towardly boyes in witt and graces of nature, to be brought up by them in the firste elements of literature, so as to be fitted for the Colledge intended for them ; that from thence they may be sente to that work of Conversion."

These enactments descend to many particulars, little in accordance with the spirit of the present age, but which were then thought to require legislative control. The following concern the duties of the Ministers :—

"All Ministers shall duely read Divine Service, and exercise their Ministerial function according to the Ecclesiasticall lawes and orders of the Church of Eng-lande, and every Sunday, in the afternoon, shall catechize suche as are not ripe to

come to the Communion. And whosoever of them shall be found negligent or faulty in this kinde, shall be subject to the censure of the Governor and Counsell of Estate."

The Churchwardens were authorized to present all persons guilty of "ungodly disorders, suspicions of whoredomes and such like, to the Ministers, for Suspension and punishment." If, in the interim, the guilty party did not amend and "humbly submitt to the Churche,"—

"It was provided that all the Ministers doe meet once a quarter, namely, at the feast of St. Michael the Arkangell, of the Nativity of our Saviour, of the Annunciation of the blessed Virgine, and about Midsomer, at James' City, to determine whom it is fitt to excommunicate, and that they firste presente their opinion to the Governor, ere they proceed to the acte of excommunication."

On account of the "extreme heat both paste and likely to ensue, and by that means, of the alteration of the healthes of diverse of the General Assembly, the Governour, who himself also was not well," resolved to dissolve the Assembly on the 4th of August, which was accordingly done.

Bancroft says of this Assembly, and of the influence of the new order it introduced:—

"The prosperity of Virginia begins with the day when it received, as a Commonwealth, the freedom to make laws for itself." And again—"A perpetual interest attaches to this first elective body that ever assembled in the Western world, representing the people of Virginia, and making laws for their government, more than a year before the Mayflower, with the Pilgrims, left the harbor of Southampton, and while Virginia was still the only British Colony on the Continent of America. The functions of government were in some degree confounded; but the record of the proceedings justifies the opinion of Sir Edwin Sandys, that 'the lawes were very well and judiciously formed.' The enactments of these earliest American lawgivers were instantly put in force, without waiting for their ratification by the Company in England. Former griefs were buried in oblivion, and they who had been dependent on the will of a governor, having recovered the privileges of Englishmen, under a code of laws of their own, 'fell to building houses and planting corn,' and henceforward 'regarded Virginia as their country.'"<sup>\*</sup>

It is with no little gratification that we record the fact, that this first American Legislature set the precedent of beginning its deliberations with Prayer to Almighty God, beseeching Him "to guide and sanctify their proceedings to His own glory, and the good of the plantation." Neither is it without interest that we observe, that these first American Law-makers sat in

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<sup>\*</sup> Bancroft, Vol. I. p. 156.



an Episcopal Church, with an Episcopal Clergyman for their Chaplain, and the Prayer Book to guide their devotions, thus early connecting those familiar and venerable forms with one of the most interesting and important events in our National History.

It should be borne in mind, that during this period of promise and prosperity to the Colony of Virginia, Sir Edwin Sandys was Treasurer, and John Ferrar, Deputy Treasurer to the London Company, and that it was in great part the influence of their wise and liberal counsels, that produced this happy change. Their efforts did not end, however, with that which concerned the mere temporal affairs of the Colony. They proceeded further to carry out the oft expressed design of providing suitable means for training and educating the children of the Natives in the knowledge of the true God. They entered upon this high and holy enterprise, with a zeal and liberality worthy of all praise; and while the whole American Continent was yet a vast wilderness, laid the foundations of that which was meant to be its first Institution of Christian Learning, with a wise forethought for the highest interest of those benighted tribes, whom they sought to bring to the full blessings of the Church of God. Though this enterprise was destined to meet with failure, it was begun with a liberal and enlightened spirit, far in advance of the age; and its brief history reflects the highest honor upon those who initiated so noble a scheme for the Christian Education of the children of the forest.

Immediate steps were accordingly taken to build and endow a University and College at Henrico city, which had been settled by Darl, on the North side of James River, about fifteen miles below what is now the City of Richmond. A letter had already been issued by the king to the Archbishops, authorizing them to invite the members of the Church throughout the Kingdom to assist in this and similar undertakings, for the Spiritual good of the Colonists and the Natives. This is thought to be the first authoritative document ever issued concerning the Missionary work of the Church of England in this country, and, as it

is believed never to have appeared in any American publication, it is well worthy of insertion here. :

"Most Reverend Father in God, right trusty and well beloved Counsellor, We greet you well. You have heard, ere this time, of the attempt of diverse Worthly men, our Subjects, to plant in Virginia, people of this Kingdom, as well for the enlarging of our Dominions, as for propagation of the Gospel amongst Infidels: wherein there is good progress made, and hope of further increase: so as the undertakers of that Plantation are now in hand with the erecting of some Churches and schools for the education of the children of those Barbarians, which cannot but be to them a very great charge, and above the expense which, for the civil plantation, doth come to them. In which, we doubt not but that you and all others, who wish well to the increase of Christian religion, will be willing to give all assistance and furtherance you may, and therein to make experience of the zeal and devotion of our well minded subjects, especially those of the Clergy. Wherefore We do require you and hereby authorize you to write your letters to the several Bishops of the Dioceses in your Province, that they do give order to the Ministers and other zealous men of their Dioceses, both by their own example in contribution, and by exhortation to others, to move our people within their several charges, to contribute to so good a work in as liberal a manner as they may, for the better advancing whereof our pleasure is, that those collections be made in all the particular parishes four several times within these two years next coming: and that the several accounts of each parish, together with the moneys collected, be returned, from time to time, to the Bishops of the Dioceses, and by them be transmitted half-yearly to you: and so to be delivered to the Treasurer of that Plantation, to be employed for the Godly purposes intended, and no other."\*

For the maintenance of the College, the Company set apart ten thousand acres of land, at Henrico, and also sent over an hundred men to occupy and cultivate the same, from whose labor an annual income of £500 was expected. It was intended to be a place of instruction for the Indians, as well as the English, and the project enlisted the sympathy and support of many private members of the Church. Fifteen hundred pounds were paid into the Treasury of the Company within a short time, and many donations made of articles for the Church to be erected, as well as of Bibles and Prayer Books for general use in the Colony. Some unknown person presented a "Communion Cup with a cover, a Trencher plate for the bread, a carpet of crimson velvet, and damask table cloth, for the use of the College." These donations were accompanied with the following letter to Sir Edwin Sandys, Treasurer, which was manifestly dictated by a devout and faithful spirit, zealous for the extension of the Redeemer's kingdom :—

"Good luck in the name of the Lord, who is daily magnified by the experiment of your zeal and piety, in giving beginning to the foundation of the College in Virginia, the sacred work so due to Heaven, and so longed for on earth. Now know we, assuredly, that the Lord will do you good, and bless you in all your proceedings, even as He blessed the house of Obed-edom, and all that pertained unto him, because of the Ark of God. Now that ye seek the kingdom of God, all things shall be ministered unto you. This I well see already, and perceive that by your godly determination, the Lord hath given you favour in the sight of the people; and I know some whose hearts are much enlarged, because of the House of the Lord our God, to procure your wealth, whose greater designs I have presumed to outrun with this oblation, which I humbly beseech you may be accepted as the pledge of my devotion, and as the earnest of the vows I have vowed unto the Almighty God of Jacob concerning this thing; which, till I may in part perform, I desire to remain unknown and unsought after."\*

"Some one else gave a fair set of Plate, with other rich ornaments, to *Mrs. Mary Robinson's Church*, who had bequeathed two hundred pounds toward the building of it."†

Another unknown benefactor, with the signature of *Dust and Ashes*, sent to Sir Edwin Sandys £550, "for the maintenance of a convenient number of young Indians, from seven or under, to twelve years of age, to be instructed in reading and the principles of Christian education; and then to be trained and brought up in some lawful trade, with all gentleness and humanity, till they attained the age of twenty-one; and after that, to have and enjoy the like Liberties and Privileges with the native English in Virginia." Mr. Nicholas Ferrar also bequeathed £300 for Converting the children of the Indians, to be applied to that purpose as soon as ten children were received into the College. In the mean time, his Executors were required to pay eight *per cent.* for the money, which was to be given "to three several honest men in Virginia, of good life and fame, each to bring up one of the same children, in the grounds and principles of the Christian Religion."‡ A Clergyman residing in the province, named Thomas Bargrave, also gave his entire Library to the College.

This pious and enlightened enterprise met with such immediate favor and such assurances of continued support from the members of the Church of England, that the Company pro-

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\* *Old Churches and Families*, Vol. I. p. 22.    † *Stith*, p. 171.    ‡ *Ibid.* p. 172.

ceeded to carry it on without delay. In the year 1620, Mr. George Thorpe, a kinsman of Sir Thomas Dale, and a member of his majesty's Privy Chamber, was sent over to Virginia, to be Superintendent of the College. He was to have for his support three hundred acres of land, with ten tenants thereon. His noble devotion to this work, together with his early and tragic death, invest his name with peculiar interest. Stith styles him "a pious, worthy, and religious gentleman," and says, that though he was "a person of considerable figure in England, yet did he so truly and earnestly affect the Conversion of the Indians, that he left all at home, and came over chief Manager to the College, a foundation designed for their education and Conversion. And here he severely punished, whosoever, under him, did them the least displeasure. He thought nothing too dear or precious for them, nor ever denied them anything."\* Great efforts were made by him, and many others of the English settlers, to conciliate the Natives, and induce them to give their children to be educated.

In addition to the College, a Preparatory School was also established at Charles City, called the *East India School*. It took its name from the following circumstance. A Mr. Copeland, Captain to the *Royal James*, an East India Ship, having just returned to England, from Japan, where he had met and conversed with Sir Thomas Dale, former Governor of the Colony of Virginia, prevailed upon his Ship's Company to contribute seventy pounds towards building a Church or Free School in Virginia. Fifty-five pounds were afterwards added by two other unknown persons, and the Company set apart a thousand acres of land, with five servants and an overseer, for the maintenance of the Master and Usher of the School. Mr. Copeland himself was presented with three hundred acres of land, and workmen were sent out, early in the year 1622, to begin the building.†

All things now betokened a career of unwonted prosperity. The fleet which had carried out Wyat to succeed Yeardley, had returned in safety, bringing the most favorable accounts

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\* Stith, p. 211.† *Ibid.* p. 204.

of the progress of all their works. With hearts full of gratitude for the cheering prospects thus opened to them, the London Company resolved to celebrate the mercies of God, by a Public Service, in Bow Church, on the 17th of April, 1622. Mr. Copeland, who had shown such zeal for the cause, and who expected shortly to go in person to Virginia, preached a Sermon on the occasion, testifying of their thankfulness to God for His blessing upon their labors and undertakings.\*

But while all seemed so fair and promising to the promoters of these pious schemes at home, an unexpected and awful calamity had already overtaken the distant Colony, that, for a season, blasted all their fondest hopes. Since the marriage of Pocahontas, all had been peace with the Natives. The English had settled themselves in various places along the James River, penetrating farther and farther into the country, fearing no evil. The Indians were treated with kindness and friendship, and they in turn mingled with their new neighbors, without any appearance of alarm, or purpose of hostility. Under this outward calm, however, a fearful storm had been gathering for years. The simplicity and seeming mildness of

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\* Although Copeland's plan of settling in Virginia, and presiding over the School which his own efforts had founded, was never carried into execution, he did not still give up a work which first enlisted the interest and zeal of his earnest nature, while he was a temporary sojourner in an opposite hemisphere. Anderson says of him, "When the selfish policy of James I. had frustrated the schemes of Sandys and Ferrar in behalf of our Western Colonies, he (Copeland) went forth in person to the Bermudas, and strove to do what he could in those Islands, toward the realization of his anxious hopes. It appears, from Norwood's Survey of the Bermudas, in 1662, that a tract of land in Paget's Tribe was given to the free School by Mr. Patrick Copeland, sometime Minister of the word in his Tribe." This land has since been appropriated to other purposes, but its donor has not been forgotten. The name of Copeland is retained, as a Christian name, by several families in the Islands, to the present time; and thus the memory of that faithful and devoted Minister of Christ, who—whilst he was returning from India, on board the vessel of which he was Chaplain—formed his first plans for the evangelization of the Western hemisphere, is still, after an interval of more than two hundred years, cherished, with pious gratitude, in these distant Islands of the Atlantic.\* Let it not be forgotten by us either, as belonging to one of those noble hearted Clergymen of our Mother Church, who at that early day prayed and labored for the blessings which we now so fully enjoy.

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\* Anderson, Vol. II. p. 40.

the Natives, had completely disarmed the English, and while they were courting the most friendly intercourse with them, inviting them to their settlements, and domesticating them in their families, the wily Indians were secretly forming a wide-spread plot, to rid the land, at one blow, of the strangers, whose increasing numbers threatened soon to occupy all their rivers, and overrun all their hunting grounds. Their secret and well laid plans ripened on the 22d of March, 1622, when, at one and the same hour, hordes of brutal Savages burst in upon the defenceless and unsuspecting whites, in *thirty-one* Settlements, and seizing the tools and weapons that lay within easy reach, put the inhabitants to an indiscriminate and ruthless slaughter, to the number of *three hundred and forty-seven* men, women, and children. Of the laborers on the College lands, *seventeen* were slain, and with them, the devoted and too confiding Deputy, Thorpe. His servant, foreseeing some treachery from the Indians that were about them, had warned his master of approaching danger. But he was all too guileless and unsuspecting to understand his meaning, or to credit his apprehensions, and before he could be induced to attempt his escape, his murderers were upon him, in all their Savage fury, and in a few moments his body was torn, limb from limb, amid their yells of triumph and derision. No one had treated them with such marked gentleness and confidence as he, and yet, in the phrenzy of their passions, they seemed to treat his dead and mutilated body with special marks of scorn and insult. Beside Thorpe, five other members of the Council fell in this slaughter, and among them, Mr. Nathaniel Powell, one of the first Planters, and a brave soldier, who was universally valued and esteemed.

The Indians had intended to make a complete extermination of the whites by this massacre; and it would, doubtless, have been much more general, and almost universal, but for the providential interference of one of the Converted Natives, named Chanco. This affectionate and faithful Christian Indian lived with Mr. Richard Pace, one of the Planters, who treated him as his own son. The night before the massacre, another Indian, his brother, came to him with the news of the



intended murder, urging him to rise and kill Pace, as he intended to do by a Mr. Perry, who was his friend. As soon as his brother was gone, Chanco revealed the whole plot to Pace, who immediately started for Jamestown, to warn the Governor of the impending danger. Intelligence was thus carried to several neighboring Settlements, before dawn, and the inhabitants enabled to defend themselves against the expected attack. Where no such warning was given, the bloody work was complete. Out of eighty prosperous plantations, only *eight* now remained, and in these, famine and sickness so soon followed, that all the survivors were brought to a sad and suffering state.

It is worthy of remembrance, however, that the whole Colony was saved from destruction by *one Christian Convert*. There was one of these ignorant sons of the forest, whose heart the Lord had opened to love truth, and mercy, and righteousness, rather than the work of bloodshed, and the brutal ways of his Savage people. This was a ray of light and hope, in the midst of great darkness—the legitimate and long-expected fruit of much pious and pains-taking labor. The future relations between these two races, that began now to contend for the mastery of a Continent, were not such as the Christian historian can record with pleasure or approbation; but, amidst the acknowledged disappointment and failure that attended the plans of those devoted Churchmen, whose most ardent desire was to evangelize these barbarous tribes, the names of Pocahontas and Chanco will ever remain, as evidences of the triumphs of the Grace of Christ in the Savage heart, as well as to cheer and encourage those who seek to carry the blessings of the Gospel to the same races in future.

The massacre of 1622 produced such important results in the history of the Colony of Virginia, and was so soon followed by such essential political changes, as to make this period worthy of our special attention. In the first place, it was the death blow to the University of Henrico, and the East India School at Charles City. Mr. Thorpe and many of his Assistants being slain, it was resolved by the survivors to abandon the College lands, and to retire lower down the River, to such places

as were secure from the sudden inroads of the Indians. And, with this removal, ends the history of that noble and pious undertaking. For, though the Company in London still maintained their purpose of thus early establishing a Christian School in the wilderness, for the special benefit of the benighted Natives, and entered upon many serious consultations concerning it, still, nothing further was at that time accomplished. Indeed, such a shock had been given to the friends and patrons of this enterprise, by the first intelligence of the massacre, that a Commission was sent over from England, to Sir George Yeardly, to seek for a settlement on the Eastern Shore of Virginia, for those of the Colony who remained alive, and to abandon the interior plantations, so subject to the merciless invasion of the Savages. More hopeful counsels, however, prevailing, this plan was not carried into execution, and the Colonists held on to their original settlements along the James River.

In spite, however, of these discouragements and failures, and while the supporters of the Colony at home were compelled to defer many of their most important schemes, the flame of Christian love still burned brightly in their hearts, and they never lost sight of their one grand purpose, to plant the Church of Christ on these distant shores. Notwithstanding the news of the massacre, and but a few months after its occurrence, Mr. George Ruggles, a member of the Company, who had been for years devoted to its interests, bequeathed an hundred pounds for the education of the Indians.\* And on the 13th of November of the same year, (1622,) the celebrated Dr. Donne preached a Sermon before the Virginia Company, the noble sentiments of which indicate the lofty purpose that still survived all delays and disappointments. He thus describes the blessedness of the work in which the Company were engaged :—

"Those of our profession that go; you that send them who go, do all an Apostolic function. \* \* \* \* Further and hasten you this blessed, this joyful, this glorious consummation of all, and happy reunion of all bodies to their souls, by preaching the Gospel to these men. Preach to them doctrinally, preach to them practically, enamor them with your justice, and (as far as may consist with your security) your civility; but, inflame them with your godliness, and with your religion.

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\* Stith, p. 216.

Bring them to love and reverence the name of that King that sends men to teach them the ways of civility in this world; but to fear and adore the name of that King of Kings that sends men to teach them the ways of religion for the next world. \* \* \* \* You shall have made this Island, which is but as the suburbs of the Old world, a bridge, a gallery to the new, to join all to that world which shall never grow old, the Kingdom of Heaven. You shall add persons to this Kingdom, and to the Kingdom of Heaven, and add names to the books of our Chronicles, and to the Book of Life. \* \* I do not speak to move a wheel that stood still, but to keep the wheel in due motion; nor to persuade you to begin, but continue a good work. For, for that, which is especially in my contemplation, the conversion of the people; as I have received, so I give this testimony, that, of those persons who have sent in monies, and concealed their names, the greatest part, almost all, have limited their devotion and contribution upon that point, the propagation of religion and the conversion of the people; for the building and beautifying the House of God, and for the instruction and education of their young children. Christ Jesus himself is yesterday, to-day, and the same forever. In the advancing of His glory, be you so too, yesterday, to-day, and the same for ever here, and hereafter, when time shall be no more, no more yesterday, no more to-day, yet for ever and ever, you shall enjoy that joy, and that glory, which no ill accident can attain to, diminish, or eclipse."\*

It has been a leading object of these papers to show the religious and missionary purpose of those members of the Church of England, who established this first permanent settlement on our shores. And now, that our task is about completed, we may be allowed again to refer to this subject. The Sermon of Donne does but reaffirm the sentiments and principles so often declared by the London Company themselves, and for the execution of which they so persistently labored. We have given many extracts already from their publications, illustrating this point, to which we may add the following, from the "New Life of Virginia," published in 1612, and addressed to Sir Thomas Smith, Treasurer of the Company:—

"Take their children, (the children of the Natives,) and train them up with gentleness, teach them our English tongue, and the principles of religion; winn the elder sort by wisdom and discretion, make them equal with your English in case of protection, wealth, and habitation, doing justice on such as do them wrong. Weapons of war are needful, I grant, but for defence only, and not in this case. If you seek to gain this victory upon them by stratagems of war, you will utterly lose it, and never come near it, but shall make your names odious to all posterity. Instead of iron and steel, you must have patience and humility, to manage their crooked nature to your form of civility, for, as our proverb is, "Look how you winn them, so you must wear them:" if by way of peace and gentleness, then shall you al-

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\* Anderson, Vol. I. p. 281.

ways range them in love to you wards, and in peace to your English people; and by proceeding in that way, shall open the springs of earthly benefits to them both, and of safety to yourselves."

This regard for the temporal and spiritual welfare of the Indians, was not confined to the members of the Council at home. Wingfield, the first President of the Colony, began his intercourse with them in a spirit of gentleness and humanity worthy of all praise, and was so solicitous to preserve amicable relations with them, and to avoid all show of violence, that he would admit of no exercise at arms, nor allow any other fortifications but the boughs of trees, thrown together around his encampment. And the first Assembly of 1619, in the same spirit, ordered "that no injury or oppression be wrought by the English against the Indians, whereby the present peace might be disturbed, and ancient quarrels revived."

It is not to be denied, however, that oftentimes the impatient and insubordinate adventurers departed widely from the spirit of these humane and Christian counsels. This is particularly observable after the fearful massacre of 1622, which we have just recorded. From this period there dates a change of sentiment and conduct on the part of many toward the unhappy Indians. The hopes of some of their most sanguine friends were overwhelmed. The experiment of their Conversion was claimed by many to be a failure, and numbers of those who had been its liberal patrons now withdrew from it, as an unpromising and hopeless adventure. The Colonists, adopting the theory that there was no possibility of reclaiming them from their Savage state, took the other alternative, that safety to themselves required their extermination. Surrounded by the burnt and desolated remains of the homes that had been reared through much toil and suffering, and remembering the horrible deaths of companions and dearest friends, whose insulted and mutilated bodies had been borne off in piecemeal, to excite to higher phrenzy the mad orgies of the Savages, the white man, forgetting the better spirit of his religion, and the better principles he himself had once been governed by, now turned to retaliation and revenge. His motto was—"root them out from being any longer a people,—so cursed a nation, ungrateful for all benefits and incapable of all goodness,—or remove

them so far as to be out of danger or fear ; war perpetually, without peace or truce."

While we cannot fail to regret such a course, on the part of those who should have consistently adhered to the principles of their benign religion, let us not condemn them, without asking ourselves whether subsequent generations, down to the very present, have shown any more humane and generous spirit in their treatment of the Red Man. When, since that day, has he not been generally regarded as an object of dread, hate and persecution ? What government has treated him with true justice and generosity ? What Church has discharged her debt to him, in the dispensation of that Gospel which was ordained alike for all nations that dwell upon the face of the earth ? Those who first undertook the experiment of his Conversion, without any history or precedent for their guide, after forty years of labor, and the sacrifice of many most valuable lives, with but a very small return, found the zeal and hopefulness of their friends and patrons giving way, leaving but a small number to sustain this difficult and discouraging work. We have every reason to believe, however, that the faith and hope which had thus far animated this noble band of Churchmen, would have carried them through this dark period also, but for the interference of the unscrupulous and tyrannical James I., against which they were powerless.

The Colony, notwithstanding the disaster of 1622, continued to receive accessions of strength from the Mother Country, and by the next year were settled in tolerable comfort and security. This period is somewhat memorable for the production of what is doubtless one of the first literary works of the new world. This was a translation of Ovid's *Metamorphoses*, made in the year 1623, by George Sandys, Treasurer to the Company in Virginia.

Upon his return to England, from the Colony, he took with him this translation, which was "a very laudable performance for the times." The author says, in his dedication to the King, that—

"It was limned by that imperfect light, which was snatched from the hours of night and repose. For the day was not his own, but dedicated to the service of

his Father and himself; and, had that service proved as fortunate as it was faithful, in him, as well as others more worthy, they had hoped, before the revolution of many years, to present his majesty with a rich and well-peopled kingdom. But as things had turned out, he had only been able to bring from thence himself, and that composition, which needed more than a single denization. For it was doubly a stranger, being sprung from an ancient Roman stock, and bred up in the new world, of the rudeness whereof it could not but participate; especially as it was produced among wars and tumults, instead of under the kindly and peaceful influences of the muses."\*

In the beginning of the year 1624, the *Second Assembly* of Virginia was held, of which any records remain. Its first enactments concern the interests of the Church, and therefore claim our attention. It ordered that in every Plantation, places of public worship should be provided, which "were not to be converted to any temporal use whatsoever," and that grounds should be "empaled and sequestered, only for the burial of the dead." Every person absenting himself from Divine Service on Sundays, without excuse, was to be fined "a pound of tobacco." Uniformity in the Church was established, "as near as might be, to the Canons of England, upon pain of censure." The 22d of March, (the day of the massacre,) was ordered to be "solemnized and kept holy," and all other holidays were to be observed, except when two fell together "at the time of their working and crop," when the first day only was to be observed. No Minister was allowed to be absent from his Cure above two months in the year, upon penalty of forfeiting half his salary. Whoever disparaged a Minister without sufficient proof, was required to pay 500 lbs. of tobacco, and ask his forgiveness before the public congregation. No one was allowed to dispose of his tobacco before the Minister was satisfied, and one man of every Plantation was appointed to collect the Minister's salary, "out of the first and best tobacco and corn."

Although these Laws retain some of the severe and arbitrary spirit of earlier enactments, their general character is much more mild and equitable. Their chief interest to us is in the provision made for the ministrations of Religion, and for securing the proper attention of the Clergyman to the duties of

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\* Stith, p. 303.† *Ibid.* p. 319.



his sacred Office. Their adoption was the last act of legislation concerning the government of the Church, under the London Company. The schemes of the king for its overthrow, working together with the plottings of such members of the Company themselves, as the Earl of Warwick and Sir Thomas Smith, had so far succeeded, that its end was now near at hand. While we are solicitous to have the reader observe this fundamental change in the government of the Virginia Colony, and to mark its effects upon the missionary work there begun, we need not go into a history of all those intricate proceedings of the Privy Council and Court of King's Bench, that accomplished its destruction. Stith has recorded all these with wonderful care and patience, though most of the details will prove of little interest to the reader of the present day. The testimony of historians is unanimous, that it was a highhanded measure of the king, to recall the chartered rights of a Company, granted under the most solemn sanctions of Law, but which now stood in the way of gain to himself and his special favorites. Suffice it to say, that the Charter of the London Company was formally cancelled, by a judgment in the Court of King's Bench, in Trinity Term, 1624. This was followed, in a few weeks, by a Proclamation, which forbade the holding of any more meetings of the Company at Ferrar's house; and by an order that the Lord President, and others of the Privy Council should meet, with a certain number of knights and gentlemen, at the house of Sir Thomas Smith, for the purpose of conducting the affairs of the Colony, until some permanent arrangement could be effected.

Thus the entire management of the Colony passed from a private Company, the leading and influential members of which were devout and earnest Churchmen, into the hands of the interested courtiers of King James. Those whose first and highest object was to plant the Gospel in the new world, and find an early home in the wilderness for the institutions of Christian Learning, were arbitrarily laid aside, and the work of Colonization given to the more pliant friends and favorites of the king. What was the effect of this change upon the interests of the Church in Virginia, may be seen from the following statement

of Anderson, concerning the administration of Harvey, who was appointed governor of the Colony, by the Crown, three years after the dissolution of the Company :—

"It is bitter humiliation to feel, that whilst the Puritans of New England were spreading themselves far and wide throughout their territories, and securing to themselves and to their children the privileges which they accounted so dear; and whilst the Popish Proprietor of Maryland had been given the amplest inheritance and the most lordly prerogatives ever conferred upon a British subject; the Church of England in Virginia was left to the tender mercies of Harvey, the tyrant, and Clayborne, the hypocrite. The people were with her, heart and soul; and Clergy, zealous and able, were at the outset found among them; but neglect and oppression thinned their ranks; and to the rulers of the Church, both at home and in Virginia, must be ascribed her ruin."\*

Stith says of this proceeding :—

"This was the end of the Virginia Company; one of the noblest, most illustrious, and public spirited Societies that ever yet, perhaps, engaged in such an undertaking. It was an event certainly of benefit and advantage to the country, as we in America find by experience, that it is better to be under a Royal Government, than in the hands of Proprietors, in what shape or manner soever. But yet it must be, at last, confessed, that it was brought about with all imaginable instances of unrighteousness and oppression; and that not even the decency of forms of law were kept up or regarded in it. \* \* \* The greater part of the Company appear, from all the papers and records that I have perused, to have been gentlemen of very noble, clear, and disinterested designs, who, as they were above the necessity of any access to their own fortunes, were willing and intent to spend much of their time and money in advancing an undertaking which they justly conceived to be of very great consequence to their country."

In explaining the quiet acquiescence of the Company in this wrong, Stith further says :—

"They had been much harassed and fatigued of late, by the discords and factions which they plainly saw were supported and abetted by the king, for some unjust and partial views of his own, being much charmed with the unexpectedly large and rising revenue from tobacco, and therefore desirous to get the plantations into his own hands. They had also expended *largely above a hundred thousand pounds*, out of their own private fortunes, without any probable prospect of gain to themselves; and they could not but see that proceeding in the enterprise would still engage them in further expenses. They might also consider, perhaps, the state of the courts of law at that time, which could give them but slender hopes of obtaining any redress there. Their original Records, on which their proofs must chiefly depend, had likewise been taken from them by the Privy Council. And the Earl of Southampton, who had all their eyes and hearts fixed upon him, after languishing some time, and having lost his eldest son, the Lord Wriothsley, died this fol-

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\* Anderson, Vol. I. p. 495, and Note.

lowing Winter, 1624. To which may be added, that the success of the Colonies was still doubtful, without the king's favor and protection; or, at least, against his will, and the perpetual stretch of his power thwarting and oppressing them. They therefore silently acquiesced and submitted to this illegal dissolution; and quietly withdrew from an affair, which had cost them so much money and pains, and had given them such continual trouble and vexation.\*

Anderson adds other reasons, doubtless true, in the loss to the Company of the services of two of its most noble and faithful members :—

"A very few years more beheld Sandys also numbered with the dead; and Ferrar, although his life was prolonged throughout more than the half of the reign of Charles I., returned no more to the turmoil of secular pursuits; but, devoted to the service of his heavenly Master, as an ordained Minister of his Church, that piety and zeal which hitherto had been confined to the House of Commons, and Council Chamber of the Virginia Company."†

Bancroft says :—

"Thus the Company was dissolved. It had fulfilled its high destinies; it had confirmed the Colonization of Virginia, and had conceded a liberal form of government to Englishmen in America. It could accomplish no more. The members were, probably, willing to escape from a concern which promised no emolument, and threatened an unprofitable strife; the public acquiesced in the fall of a Corporation which had, of late, maintained but a sickly and hopeless existence; and it was clearly perceived that a body, rent by internal factions and opposed by the whole force of the English Court, could never succeed in fostering Virginia."‡

As a Commercial enterprize, the Company had certainly failed; and in this respect, doubtless, disappointed many of its friends. But, as that agency which first established on this Continent a liberal, popular government, it deserves to be held in grateful remembrance by every American citizen. It raised the standard of liberty on the shores of this New World, at a day when the powers of the Old were seeking rather to bind the people with new and stronger bonds. It was through the agency of this Company, that, "whilst all the great nations of Europe were sunk in Slavery, and England herself was engaged in an incessant struggle with her monarch in defense of a few

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\* Stith, p. 329.

† Anderson Vol. I. p. 290. Ferrar's early purpose was to exercise his holy calling among the rude tribes of America, but in this he was disappointed by the untoward affairs of the London Company. For a sketch of his life, as well as that of Sandys and Southampton, see Church Review, Vol. XIV, p. 456, *et seq.*

‡ Bancroft, Vol. I. p. 192.

undefined and scanty privileges, Virginia, separated as it were from the whole world, heard the voice of liberty, like sweet music, vibrate in her wilds."\* But it was even more than this. It was that agency that planted on these shores, and nourished to an established life, the first stock of the Apostolic and Catholic Church. And for this work, undertaken in such an enlightened and liberal spirit, it challenges our highest admiration and gratitude. When we remember that the operations of this Company extended over but *seventeen* years of our early history, and recall their efforts to build Churches and Parsonages, to establish a University and College, to provide for the free education of the young, both of the English and the Natives, to erect a hospice for the entertainment of strangers,† and to secure a permanent support for the Ministry and the House of God, we are compelled to accord to it the highest praise.

We behold in it the first Voluntary "Missionary Society" that sought, without any patronage from the Government, to carry the Faith of the Church of England to distant and benighted lands, and gratefully confess the debt that we, as American Churchmen, owe to those enlightened and noble hearted members of the Mother Church.

It is not our present purpose to carry these "Annals" beyond this period. The subsequent history of the Church in this country is much more familiar than that we have been endeavoring to relate. The valuable "Contributions" of Dr. Hawks are well known to all students of American Church History. These, together with the more recent and comprehensive work of Anderson, will furnish almost everything that it is possible to learn in this department, down to the establishment of the American Episcopate. Our purpose has been to show the true *missionary spirit* with which the first English Settlements here were undertaken, and to call particular

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\* Burk, Vol. I. p. 303.

† Under all their trials and difficulties, the Colonists possessed a remarkable public and generous spirit, and in the year 1620, they made a contribution of £1,500, for building a house of entertainment for new comers at James' City.—Purchas, 5, 1785.

attention to the enlightened and pious enterprises of the London or Virginia Company, begun long before, it is commonly supposed, any Church was built, or any Minister established in this country.

We cannot part from the reader without reference to the spirit of *toleration*, which marked all their proceedings, contrary as it is to all common notions of their history. On this point, however, we are compelled to be brief. There was a severity in the *letter* of their Laws, while the spirit was mild and equitable. And, with the single exception of Argall's brief government, the administration of the Province, under the London Company, was distinguished for its gentleness and forbearance. The Puritans were invited to settle in Virginia, and when there, were treated with kindness and generosity. The testimony of Bancroft, on this point, will not be questioned. He says :—

"Nor should we, in this connection, forget the hospitable plans of the Southern planters: the people of New Plymouth were invited to abandon the cold and sterile clime of New England, and plant themselves in the milder regions on the Delaware Bay; a plain indication that Puritans were not then molested in Virginia."\*

Speaking, again, of the attachment of the Virginians to the Episcopal Church, he says :—

"Yet there had been Puritans in the Colony, almost from the beginning: even the *Brownists* were freely offered a secure asylum; 'here,' said the tolerant Whitaker, 'neither Surplice nor Subscription is spoken of,' and several Puritan families, and perhaps some, even of the Puritan Clergy, emigrated to Virginia. They were so content with their reception, that large numbers were preparing to follow, and were restrained only by the forethought of *English* intolerance. We have seen that the Pilgrims at Plymouth were invited to remove within the jurisdiction of Virginia; Puritan merchants planted themselves on the James River, without fear, and emigrants from Massachusetts had recently established themselves in the Colony. The decrees of the Court of High Commission were allowed to be valid; but I find no traces of persecutions in the earliest history of Virginia. The laws were harsh; but the administration seems to have been mild."†

And finally he says :—

"The inhabitants of Virginia were conformists, after the pattern of Bacon and Shakspeare, rather than of Whitgift and Laud. Of themselves, they asked no questions about the Surplice, and never wore the badge of non-resisting obedience. I know of no act of cruel persecution that originated among men who were settlers.

\* Bancroft, Vol. I. p 197-8.

† *Ibid.* Vol. I. p. 206.

in Virginia. When left to themselves, from the days of John Smith, I think the Virginians were always tolerant."\*

We take no little pleasure in recording this testimony to the liberal spirit of those who first established the Church in this country, so contrary to the commonly accepted traditions, and so different from the spirit manifested by the Puritans themselves, when they set foot, a few years later, in New England. It was not till the oppressive and tyrannical rule of Harvey, under the Crown, that a similar spirit showed itself in Virginia. The influence of those enlightened and liberal minded members of the Church, who had hitherto directed the affairs of the Colony, was now at an end, and the settlement of Puritans in the Province was no longer tolerated, and they who were suspected of showing them any sympathy or favor, were threatened with the terrors of the Star Chamber. Thus did the "Old Dominion" come down from her high eminence, to the low level of intolerance and persecution. The kind and considerate feeling formerly manifested toward the Puritans by a body of *Churchmen*, in an age when *intolerance* was the rule, almost throughout the Christian world, was, doubtless, owing to the generous and humane spirit that dictated the counsels of such men as Southampton, Sandys, and the Ferrars, in the government of the Virginia Company. They who, in the House of Commons, so boldly resisted the encroachments of power against the rights of the Nation, were consistent in their respect for the rights of Conscience, when they came to mould the destinies of a New World. So that, from whatever point we view it, this is a chapter in the history of the American Church that will never do us dishonor. Indeed, it is rather a period to which we look back with sentiments of mingled pride and gratitude. And we are bold to claim for it, that for pure and lofty purpose; for the consecration of the highest intellectual culture and attainments, to the painful and self-denying work of preaching Christ in distant and uncivilized lands; for willingness to abandon the honors and distinctions of both Church and State at home, and to forego the charms and privileges of a refined and Christian society,—in

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\* Bancroft, Vol. II., p. 458-9, and Note.



a word, for the *true Missionary Spirit*, we are bold to claim, that there is no brighter record, in any age of the Church, since Apostolic days and men, than that which the history of this enterprise will furnish.

Ready as the world is to cavil at, and fault those who stand conspicuous for their generous and self-sacrificing spirit, it should not go unrecorded, that against the Clergy who shared in the toils and sufferings of this noble enterprise, no charge of defection from their high calling has ever been made, save in *one* instance, and that only for the venial offence of severity of sentiment and language toward the Indians, after the dreadful massacre of 1622. Neither do we make this claim for the Clergy alone. The same spirit was shared in by the noble and distinguished Laymen who were their coadjutors and companions ; and while we confidently enrol the names of Hunt, Bucke, Glover, Whitaker, Bargrave, Wickham and Mease, among the heroes and Confessors of the early American Church, we cannot deny to those of Smith, Gates, Delaware, Dale, Thorpe and Powell, a place in the same honored list. Blessed be the great Head of the Church, that He hath enriched the Branch of His first planting in this land with such precious memories ! May this and coming generations so follow the bright example of their virtuous and godly living, that it shall yet prove the joy of the whole earth !

## ART. V.—LIGHTS AND SHADOWS OF CHURCH HISTORY.

1. *History of the Church*, from 313 to 351. By WILLIAM BRIGHT, M. A.
2. *Robertson's History of the Church.*
3. *Milman's History of Christianity.*
4. *Cave's Lives of the Fathers.*
5. *St. Gregor. Tholog. De Vitâ suâ Carmina.*
6. *Tillemont, Memoires pour Servir, &c.*

HISTORY, in some respects, is a terrible disenchanter. It plucks the mystic halo from the brow of the saint ; it dwarfs the preternatural dimensions of the hero ; it exhibits men to us, not as "gods" walking serenely in heavenly places, but as poor struggling mortals in their work-day attire, floundering through the mud, entangled in the briars, hedged in, baffled, sorely beset on every side, yet managing, in one way or another, by the good hand of the Lord, to run with something like patience the race that is set before them. And, for this very reason, History on the whole is infinitely more interesting and more profitable than the conventional ideals which are the delight of Hagiography. The creations of the latter are but embodiments of thin air. There is no marrow in their bones, no speculation in their eyes. In the attempt to divest men of "the flesh," and to make them look like angels, the writer of sacred romance withdraws them from that struggle of the flesh against the spirit and of the spirit against the flesh, which constitutes the chief interest of saintly, heroic and exemplary virtue.

Hence the Bible, the most profoundly interesting of all books ever written, is also, of all works, the least like hagiography and the most like history. A Colenso may descry something "unhistorical" in the arithmetic of that sacred volume :

but when he looks to the *characters* whom it holds up as "saints," even he must acknowledge, that for fearless delineation of things just as they occur, whether they reflect credit or discredit on the cause of religion, for simple photographing of *facts*, some good, some bad, some of a mixed nature, some ugly, damaging, scandalous in the extreme, no history has ever been written which can compare in outspoken truthfulness with the divinely inspired narrative of David's life, or with the portraits of Abraham, Isaac, Jacob, Moses, Jephthah, Samson, Samuel and Solomon. Even at this day, with all our reading of the Bible and with all our reverence for truth, few men could tell the story of the career of the "man after God's own heart," without in some way omitting, or glossing, the inconvenient passages of his life. To speak the truth, and the whole truth, without even seeming to satirize, is one of the peculiarities of Divine Inspiration.

We do not pretend to any such sacred gift. We propose, however, so far as in us lies, to attempt a brief sketch of a section of Church History which abounds in lights and heavy shadows, and of two men who are justly reckoned among the Saints, though the halo of their saintliness is much dimmed by the dust of an internecine religious strife, to say nothing of the vices, follies and corruptions of their times. In dealing with such a subject, we wish to present the truth candidly as it comes to us from the best sources of information. If our candor shall seem occasionally to run into something like satire, we can only plead in extenuation the inexorable character of "facts," and the vast superiority of a fact, however ugly it may seem, over the fairest rhetorical or pious gloss that may be substituted for it.

The two friends, St. Basil of Caesarea in Cappadocia, justly surnamed "the Great," and St. Gregory Nazianzen, the only man except St. John who has been honored with the title of "Theologian" or "Divine," were among the foremost champions of orthodoxy in the latter half of the fourth century, and the most remarkable examples of the spirit in which the trials of that age were encountered.

We first meet with them as students, happily Christian students, arming themselves, for the spiritual warfare, with the dangerous weapons supplied by the still heathen and anti-Christian University of Athens. The place is the centre of intellectual pride. It is the living heart of a subtle Platonism which aped Christianity, of seductive pretensions to supernatural arts, of "mysteries" beautiful and awful, reaching back to classic times, and tinted with the glories of an immortal past. The Christian youth who ventured into such a region in search of knowledge, had need to be armed with a seven-fold shield of the spirit. The treasure to be won was indeed worth a venture, but it lay at the bottom of an old, mephitic and pestilential mine. There was death in the atmosphere. There was poison in every breath.

Amid such temptations, the two gifted friends meet with one who is destined in after years to loom up as a mighty portent in the ecclesiastical sky. It is Julian, once the irreproachable Christian boy, brought up with monastic rigor under the care of Mardonius, more recently the pious youth officiating as *Lector* in the Church at Nicomedia, but now—no one could say what he was, or was to be. Basil, who was strong-minded and practical, cultivated his acquaintance, and battled hard with him over the mysteries of the Faith. But Gregory was of a more feminine and prophetic turn of mind. He could feel and see, but he was somewhat too sensitive for that strife which involves actual contact with the powers of evil. He shrunk from Julian as from one possessed. In "his disordered gait, his feverish eye, his tongue venomous and sarcastic by fits and starts, his abrupt and imperious yet agitated manner," he saw the signs of an apostacy already consummated, of a disease too hopeless and too infectious to be safely meddled with. Accordingly, while Basil strove with Julian, in hope of his conversion, Gregory was content to daguerreotype his image on his memory, a subject for one of those inimitable and graphic portraits which at a later time employed his mind and pen.

When the young Apostate afterwards came to be master of the world, he remembered Basil with a friendly interest, and

used no little effort to draw him to his side. But his overtures were unhesitatingly and indignantly rejected; and an angry correspondence ensuing between the two, the Saint was in some danger of paying dear for his temerity. Julian, however, wielded a sharp pen, steeped in deadly venom. He had confidence enough in his controversial ability to prevent his resorting to the weapons of arbitrary power. It may have been, moreover, as Gregory suggests, that his forbearance towards Basil was only the kindness of Cyclops to Ulysses; he reserved him as a sort of *bonne bouche*,—the last to be devoured. In the mean time, he tortured him more effectually through the persons of his friends. Especially, the city of Cæsarea, where Basil labored as a Presbyter, a capital of no little importance in Church and State, once the home of Gregory Thaumaturgus and of Firmilianus, and in the course of time the centre of some fifty suffragan Sees, fell under the marked displeasure of the tyrant, and was forced to pay the penalty of its zeal against idolatry, in its total disfranchisement as a city, and in heavy fines imposed upon the principal inhabitants.

This was a great grief to Basil, a man of an intensely sympathetic nature. He soon had other trials still harder to bear. The See of Cæsarea falling vacant, there came on one of those storms incidental to Episcopal elections, which induced Gregory to wish that the choice of Church pastors might be taken out of the hands of the many, and left to the assumed wisdom of the judicious few. Such things, he thought, were managed better in the State. In this he was probably mistaken. Sensitive men always feel the present distress so keenly, that any distant evil, however great, seems light in the comparison. It is true, however, that Church elections among the ancients were often tempestuous times. It was particularly so in the case now before us. For a while, party spirit ran so high in Cæsarea, that no choice of a Bishop could be made, and anarchy was swallowing up what Julian had spared. At length, Eusebius, a layman, not yet baptized, was called to the Archiepiscopate by an *inspiration of the people*. The Bishops of the Province were forced to acquiesce. But things turned out better than might have been expected. Eusebius proved an

earnest, orthodox and sober-minded pastor. As was natural, however, under all the circumstances, he could not live on good terms with the able Presbyter who had been recently, and was still, the leader of the Clergy : there was a Basil party and a party of Eusebius ; and a bad breach would have ensued, had not Basil voluntarily retired into the wilderness, betaking himself, like Hagar, to the society of good angels and good thoughts.

He retired into the wilderness, but by no means into a desert. The spirit that led the Egyptian monks to choose the most dreary spots, for greater convenience of combating the demons, was now giving way to a more genial turn of mind. Basil's retreat was a charming mountain home, inhabited by one upon whom none of its charms were lost. He descanted upon its beauties in eloquent letters to his friend Nazianzen. Gregory, who at bottom was much more of a poet and enthusiast, but who had in his quaint composition an immense fund of humor, replied by copious dashes of cold water upon the ardor of his friend. Still, he was persuaded after a while to share the retreat. There were plenty of others eager to follow the example. Social life in those times was becoming daily more intolerable. The attraction of solitude was more than seconded by a sort of anarchical repulsion in the bosom of society. Wherever an opening occurred for "the angelic life," men poured into it as eagerly as they now rush into a new gold-field in California or Australia. Basil was the man to make the most of such an impulse. He infused a new spirit into the life of the Cenobites. Among other good things, he taught them the spiritual beauty of the art of agriculture : "no fruit so bitter that care will not improve it, no soil so sterile that it cannot be reclaimed, no heart so wicked that one need despair of it." There was an equally good meaning in the arts of carpentry, shoe-making, medicine, and the like. A Paul, stitching at his tents, can at the same time weave a high argument about the "earthly house of this *Tabernacle*," as contrasted with the "building of God . . . eternal in the heavens." In the same spirit, Basil taught his monks to be industrious, and to turn their industry to spiritual account.



His *Rule* remains to the present day the prevailing one of the East, though the spirit of it, doubtless, has long since evaporated. In his own time, it caused the wilds of Cappadocia to bloom with charities. The preaching circuits of the brotherhood extended through the whole region round about their abode; and wherever they preached, societies sprang up for benevolence or devotion, hospitals were founded, while by the training of skilled choirs, the dull hearts of the Pontic peasantry were made to laugh and sing.

The necessities of the times recalled Basil to Cæsarea, where he was reconciled to his Bishop and became his successor. This was not effected without reluctance on his part, and virulent opposition on the part of others. There was an influential faction prejudiced against him. Moreover, the Saint himself pleaded illness, inability, constitutional infirmity: to all which the staunch old Gregory Nazianzen the Elder, the father of Basil's friend, replied, that "they wanted a Bishop, not a prize-fighter," and that God was wont to make "His strength perfect through weakness." The stout old champion triumphed, as well he deserved; for he was a man of strong sense, and of a goodness annealed by long and hard experience. Beginning religious life among the Hypsisterians, a sort of half-Jewish, half-heathen sect, "Worshippers of the Most High," he had worked his way up to Arian or Semi-Arian Christianity, and thence, by the help of a good son and devout wife, was somewhat slowly emerging into the full light of the Faith. Perhaps, he never saw his way quite clear to a perfect orthodoxy. He was right-minded enough, however, to see that Basil was the man for the Episcopal throne of Cæsarea, and accordingly he fought for him, and fought against him, till he saw him duly installed in that unenviable position.

To a man of Basil's character, tender, sympathetic, and earnest-minded to a degree which continually overtaxed his powers, the place was little better than a sort of moral rack. Before he came to it, he had been almost broken down by distresses among the people. Storms, earthquakes, famines had raged through Cappadocia, and upon Basil had fallen the labor of unlocking the hearts of monopolists and filling the mouths

of the clamorous poor. This was to plough in hard ground and to sow in stony places : there sprang from it, nevertheless, not immediate relief merely, but hospitals, monastic associations for works of charity, and other permanent provisions for the sick and needy. His compassionate spirit was remarkably shown in his building a hospital for lepers,—a class so fenced off in the East from human sympathy, that after three centuries of the life of Christ among men, charity was hardly able even yet to bring them within its circle.

Amid labors of this kind, he was more than once persecuted by the Emperor Valens and his ministers. On one occasion, a wealthy widow takes refuge in the Church, to escape the wooing of Eusebius, an uncle of the Empress. The Bishop grants her the right of sanctuary, and maintains her cause. He is threatened, of course, with death and every kind of torture. But to a man of faith and courage, who had moreover, as he declared, a thorn in his side in the shape of “a troublesome liver,” trials of this kind were comparatively easy. Nor could he be subdued by the prospect of court favor. When the Emperor, on a visit to Cæsarea, attended Church during the solemn services of the Epiphany, and went up to the Holy Table to make his offering, not a hand was stretched out to receive his gift : the master of the world stood before the Archbishop an impenitent sinner, and as such had no right to offer. The spirit displayed on this and like occasions was, humanly speaking, the best safeguard against a tyrant such as Valens.

A severer trial was the factious spirit which reigned in Cæsarea, and the captious, ungenerous and suspicious temper that controversy had engendered among the clergy. The Archbishop's mind was fruitful of new plans for aiding or exciting the devotions of the people. He was a patron of Monachism ; he was great in special services, in psalmody, in vigils, in “the decencies of the Altar.” Hence no little stir among those whose traditions dated back to “the good old times” of Gregory the wonder-worker. The suffragans, in like manner, took frequent exceptions to his doctrine. Bred in the school of Origen, familiar with the difficulties of thoughtful minds, and anxious to conciliate all honest differences, he was in his the-

ology too lax for some, too strict for others, too broad and philosophic for almost all. Hence attacks so numerous and calumnies so petty and so spiteful, that he was tempted to say with the Psalmist, *All men are liars*, and to doubt whether honesty and charity had not taken their flight from the earth. But in the deep and sunny soul of the great Athanasius, he found a ready and cordial appreciation. When certain persons wrote to the now aged champion of the Faith, complaining of Basil's "tendencies" of one sort or another, he quietly told the doubters to put away their fears, and to thank God for having given them "so glorious a Bishop." The Churchmen of the West, on the contrary, were among the chief plagues of his life. They either held aloof in a "supercilious" spirit, or, as in the case of the schism in Antioch, intermeddled in a mischievous and arbitrary way. It was not in Basil's nature to bear such things with serenity. He bitterly complained of the *ophrus*, the haughtiness of the West. The Romans, he declared, were men "who neither knew the truth, nor would bear to learn it." But amid all such trials, Basil remained the tenderest and mightiest of the sons of comfort. His epistles are models of consolatory writings, eloquent, sincere and full of heart. Though his hair grew gray prematurely in the struggle of life, though his very heart bled, he had the divine gift of extracting from his own wounds a balm for the wounds of others.

His friend Gregory aided him in his labors, but added to his trials. For it so happened, that to secure the services of so able a coadjutor, and perhaps to draw him away from the retirement which he loved, Basil appointed him—a shepherd without sheep—Bishop of a little border town called Sasima: "a wretched sort of place where three roads met, without water, without verdure, full of dust and noise, ever resounding with the cries of executed criminals, a roost rather than an abode of a vagabond population of carriers, smugglers, and revenue officers." Gregory felt the unkindness of his friend in consigning him to such a den, and complained of it with a humorous bitterness, too eloquent (perhaps) to be taken as altogether real. For the Theologian, beyond doubt, had a keen and

racy sense of the ludicrous side of life. Like a good-natured traveller, he liked to have his joke about the minor miseries of the way, though he could bear its real trials with philosophic composure. Hence it is a mistake, we think, to interpret too literally his invectives against Basil: especially, as these invectives are relieved by gushes of the most generous affection. Still, Basil's conduct was somewhat strange: and it is not to be wondered at that it cast a shade of at least temporary mistrust upon one of the noblest and most delightful of Christian friendships. It may have been that, knowing his friend's mind to be luminous rather than ministrative, theological rather than episcopal, he thought to give him the dignity of the Bishopric without burdening him unduly with its pomps and cares; a candle, to give light, must be set upon a candlestick, but it is not necessary that the candlestick should be of gold.

However this may be, Sasima profited little by the Nazianzen luminary, and the world gained much. Driven from the place by its thriftless crew, he retired to Nazianzus, where he assisted his aged father as long as the latter lived, and after his decease, continued to discharge the duties of the Episcopate without formally accepting them. Thence, for some reason not known, he withdrew to Seleucia in Isauria, where he lived awhile the life of a solitary, confidently predicting and quietly awaiting the time when Heresy should be obliged "to creep back into its holes."

But before many years Valens, the persecutor, was called to his account, and Gratian, his successor, proclaimed toleration. The great Archbishop, prematurely aged and hastening to the grave, saw, in the changed state of the political sky, an opportunity for the peculiar and rich gifts of his friend, the Theologian. By his voice chiefly, not without the consent however of Peter of Alexandria and other leading Bishops, the hermit of Seleucia was called from his retirement. His steps were directed towards Constantinople, with the view of gathering and re-kindling the few sparks of faith which survived in that city among the ashes of worldliness, heresy, and rampant persecution. For things had not altered for the better in the Eastern capital. Macedonius, the heretic, had been deposed, but Eu-

doxius, a worse heretic, had succeeded: Eudoxius had died, but Demophilus, at whose instigation some eighty ecclesiastics had been put to death by Valens, had come into his place. It was the old succession of the palmer-worm, the locust, the canker-worm, and the caterpillar. Churches were robbed, private property confiscated, the very tombs despoiled. The noble Church of St. Sophia had become a citadel of Satan, a camping ground of demons. The men of the city were but Ahab's, the women were little better than frantic Jezebels.\*

Into such a scene, gilded but not refined by the wealth and courtly manners of a great metropolis, there enters a lone stranger, bent with age and wasted by disease, bald-headed, decrepid, ill-favored and worse clad, rude in speech, awkward in his address, and as indifferently provided with money as with wings.† It is Gregory undertaking the work of the *Anastasia*, the Revival or Resurrection of the true Belief. It is a prophet about to call dead Faith from its tomb, and to revive, in a luxurious and wicked city, the works of charity and self-denial. How he sped in the great enterprise is one of the marvels of Church history. By prayers and tears, by untiring labors; by patience, gentleness, and an inexhaustible charity; by magnificent discourses, in which the weak and eccentric man rose above himself and won the peculiar title of *Theologus*, the Divine; not by miracles, which he disclaims, and certainly not by flattery, for his tongue fell upon social follies with the emphasis of an iron flail; more than all, perhaps, by skillful organization, men and women of all classes helping in the work, he gathered about himself all that was good in Constantinople; and the little Church of the *Anastasia* bloomed, and the spiritual bees swarmed till there was no place to receive them, around the eloquent and saintly Pastor.‡

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\* We adopt, with some softening and condensing, the phraseology of St. Gregory: *Orat.* xlviii.

† Gregory's descriptions of himself are brought together by Tillemont, *Mém. pour servir*, &c., ix, 2, xlii.

‡ See his affectionate poetical tribute to the *Anastasia*: *In somnium de Anastas. Templo*.

Later writers, indeed, have claimed miracles in his behalf: but as Gregory expressly says that he cultivated eloquence, *because* he had not like the Apostles the gift of miracles, we may safely dismiss such a claim, and attribute his success to that measure of Divine grace which is always ready to attend on faithful and timely effort. It is true, however, that the Revival in Constantinople created a great stir in the minds of men, with dreams, visions, ecstasies and other like phenomena. But Gregory laid little stress on things of this kind. He stood in the heretical metropolis as the champion of the Divinity of the Holy Ghost; and a sublime consciousness of the power and presence of that Divine Person, whose claims he so zealously advocated against the rationalism of the day, was the animating principle of all his labors.

He was favored, moreover, by the new Emperor, Theodosius, to whom Gratian had committed the sovereignty of the East, and who, like his Western Colleague, adhered to the symbol of Nicæa. In turn, he did the Emperor good service, by dissuading him from the crime of bloody retaliation upon the Arian party. Gregory had been in many ways ill-treated by this dominant faction: once he had been stoned, once cast into prison; once he narrowly escaped the knife of an assassin. But he bore no malice. It was his glory to conquer by inexhaustible benignity. He was, therefore, in no haste to avail himself of the help of the secular arm. But Theodosius held it to be a matter of simple justice, that the Catholics should be restored to the Churches from which they had been forty years exiled, and re-possessed of the property of which they had been robbed. This accordingly was done. The Arians went out and the Catholics came in. Demophilus "shook off the dust from his feet against the city." Gregory reigned supreme in Constantinople. It was a reign, however, in which he could still "feel the quaking of the buried Giant's limbs:" while occasional "rumblings from beneath, with jets of hot smoke and flame," were a wholesome reminder to him of the precariousness of his triumph.

The assembling of the great synod in Constantinople, known as the Second Œcumenical Council, opened a temporary vent



for these imprisoned and fiery elements ; so that, while the Faith triumphed by an enduring victory, it did so at the expense of one of its ablest champions.

For the first business before the Synod related to the See of New Rome, which was virtually held by Gregory, but was contested by an Egyptian of the name of Maximus, one of the most remarkable pretenders that ever flourished. The story is a strange melo-drama : Gregory says emphatically, "There was never a better subject for a comedy." An outline of it, condensed from the vigorous and graphic sketch of his Autobiography, may serve to show what scandals the Church may survive, and to what straits even good men may be reduced, through the weakness that is inherent in human nature.

About a year after the Theologian's arrival in the Eastern capital, there came to him a man wearing the white robe of a Cynic, with the staff usually borne by philosophers of that order, and a most portentous head of hair,\* naturally black, but dyed a brilliant golden red. It was Maximus the Egyptian, a staunch confessor (according to his own account) and of a family ennobled by martyrdom, an imperturbable and taciturn man, of a certain "whale-like" gravity† of face and manner. Gregory became an easy dupe to such pretensions. It was a "great fish" come to his net ; and if the aspect of the man was somewhat unchristian-like, the Saint was so accustomed to look for wolves in sheep's clothing, that when one stood before him in its proper skin, it threw him off his guard. "It is true," he argued, "that he practises our philosophy under a strange garb, but *that*"—namely, the white robe—"may be taken as a badge of purity. It is true that he is a *Cynic*"—namely, dog-like—"but he is dog-like only in boldness of utterance, in living from day to day without thought for the morrow, in vigilance for souls, in fawning upon virtue and barking at vice !" The end of it all was that Maximus seemed devoted to Nazianzen, and Nazianzen to him ; the Cynic feigned to be enraptured with the Saint's discourses, the

\* The hair of Maximus plays a very important part in Gregory's narrative ; the gravest history can no more dispense with it than with the hair of Absalom.

† ὀφρῶνον πῆμα, κητῶδες τερας.

Saint lauded the Cynic publicly in Church as a man of extraordinary merit: the two were inseparable—one house, one table, one line of meditation and study, one sacred object in life.

In the mean time, a most ingenious train had been laid among the Clergy of Alexandria, a city which still claimed some kind of jurisdiction over Constantinople. By the arts of Maximus, and (as Gregory insinuates) not without the use of gold, Peter, the Patriarch of that See, had been persuaded that New Rome was much in need of a spiritual head; that Gregory was hardly the man for the place, being rustic in his manners, infirm, impracticable,\* eccentric, a sort of "insane Democritus," and liable to exception on canonical grounds; that there was a certain Christian sage on the spot, whose praises had been trumpeted by no less a person than the saintly Gregory himself; that, in short, it would be a good thing and might prevent much trouble, if an able prelate could be quietly installed in so important a see, before the people should have time to make a noise about it.

Peter readily lent himself to these or such-like views. The canonical number of Bishops was secretly sent from Alexandria to Constantinople; a congregation, consisting chiefly of Egyptian mariners, stealthily assembled in the principal Church by night; and every thing was in readiness to set Maximus, hair and all,† upon the Archiepiscopal throne. The thing leaked out, and the city was instantaneously in the wildest uproar. High and low, magistrates, people, strangers, even heretics rushed to the rescue: the officiating prelates were forced to break off the rite, and the plot of Maximus seemed for the time defeated. It was renewed, however, in a flute-player's house. In spite of all opposition, the Cynic was ordained and carried through some form of enthronization: but to the great amusement of the Constantinopolitans, and even of the saintly Gregory, who indulges his merriment with no attempt at disguise, he was obliged to submit to the inexorable tonsure, and part with his fine head of hair.

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\* Gregory tells us, *Orat.* 32, that people were in the habit of saying such things about him.

† He wished, says St. Gregory, to dispense with *the tonsure*.

The wretch was driven from Constantinople, and found no favor with the Emperor to whom he had the face to appeal. He was also abandoned after a while, though with some reluctance, by the Alexandrian Clergy. The Church of Rome, in like manner, took him up for some time, but ultimately felt obliged to drop him.

In the mean time, his case had come up before the Synod at Constantinople. He was unanimously condemned by a decree, that "he neither had been nor was a Bishop;" and "all things done about him or by him" were declared to be null and void. At the same time Gregory, who had repeatedly declined the Archiepiscopal chair, was at length forced to yield to the wishes of his colleagues, and being duly enthroned presided for a while in the Council.

He acceded the more readily to this, in that he hoped to be able to *harmonize* parties in the next great question before them, the Schism in the Church of Antioch.

Meletius, the gentle shepherd of that distracted flock, a man "whose manners and name savored both of honey," had died shortly after the opening of the Council; and the way seemed clear for a satisfactory settlement, by allowing Paulinus, the Anti-Bishop, in compliance with an agreement which Meletius himself had suggested, to occupy at once the vacant chair. But, opposed to this equitable arrangement was a strong and bitter feeling of the Eastern Clergy, against that meddlesome spirit of the West, which had schismatically ordained and so obstinately sustained Paulinus. The "old men" of the Synod were, like Gregory, in favor of peace; but at every proposition to that effect "the young men flew out like wasps"—a "whirlwind of dust and noise"—and carried all before them by their "jack-daw clamor." In short, *young Church* proved master of the situation. The claims of Paulinus were disregarded, a new Bishop was elected for Antioch, and the schism unhappily continued.

What was worse, a feeling was engendered which upset the former act of the Council, and proved fatal to the influence of Nazianzen. Instead of standing, as he proposed, "between two choirs, now facing the one and now the other, and blending

the two into a perfect concert," he was rather as one crushed between two mill-stones ;—the nether stone being the strong Eastern feeling against " Western pride," and the upper coming not long after in the shape of the Egyptian deputation, which for reasons not difficult to infer from what has gone before, unanimously demanded his deposition. He resolved to be " the Jonah" of this new storm: With tears he implored the Council to " unbind him from the altar" on which he lay : with earnest prayers he begged the Lord to provide " a ram in Isaac's stead," for the holocaust of an Episcopate so beset with fiery trials. The Egyptians applauded, the others acquiesced. It was pretty well seen, by this time, that Gregory might be a man of genius, a theologian, a saint, and yet hardly a safe helmsman in such stormy seas. He was therefore permitted to retire ; and Nectarius, a good-natured layman of high respectability, being duly elected, baptized, and carried through the inferior Orders, was consecrated and seated upon the vacant throne.

The generous sacrifice was not without effect upon the remaining acts of the Council. In bodies of that kind, party spirit is apt to run high at first ; for the members being comparatively strange to one another, and mutually suspicious, the law of self-assertion overrides all others and reigns for awhile supreme. But an unselfish act breaks the force of this law, and makes men aware of their common kin. Indeed, mere contact and collision have often in themselves a beneficial effect. For, though the first impulse may lead one to bristle, or shy, at the sight of a new face, yet the second impulse is generally of a kindlier sort. Hence the mistake of those who, like Gregory, are led by some brief and painful experience to declare that they " never knew any good to come of Councils." Such maxims are fruits of impatience rather than of experience. Councils, in themselves, are but assemblies of men ; and if men, separately, may be enabled by God's grace to work off the evil that is in them and to perfect the good, there is no reason why the same should not be true of men acting in a body. At all events, it is true, as a general rule, of the ancient Synods, that their scandals are found chiefly in the

earlier sessions. Their later acts are commonly of a more decorous character. And this is particularly true of that Council, the second Œcumenical, which so shocked the sensitive soul of Gregory Nazianzen. It did a great work, in its wise and judicious settlement of the Nicene Faith. It showed a proper spirit in declining, at the dictation of the Westerns, to undo that work that it might be done over again. For Rome was much offended by some of its acts, and the Easterns were strongly urged to attend a new General Council to be holden in the West. In reply, they politely wished they had "wings like a dove to fly to the side of their Western brethren;" but, having no such useful appendages, they felt obliged with all courtesy to decline the summons. The dispute was pretty hot for a time, but gradually died out; and the Council acquired finally an Œcumenical character, by the acquiescence of all parties in the soundness and wisdom of its theological decisions.

Gregory, the meanwhile, had bidden a tender adieu to his beloved flock; to his throne, the cause of so many troubles; to the sweet Anastasia, the magnificent St. Sophia; to the Clergy, Monks, Orphans, Widows, Poor; to the choral Nazarites, enlivening the night-watches with their psalms and hymns; to the Emperor and his court; to the heretics, whom he fervently exhorted to be converted; to the East and West, the upper and lower mill-stones of his tribulations; to the Holy Apostles, the guardian Angels, the blessed and adorable Trinity. "I have labored in this place," said he: "I have gathered the flock where the wolves had scattered; I have given the water of life where water failed; I have sown the seeds of that Faith which is built upon God himself; I have revealed the light of the Trinity to those who before were in baleful darkness. Some have been converted by my preaching. Others are not far off. I have reason to hope well of those who at first were unwilling to hearken to me. \* \* \* My beloved children, keep the good trust committed to you: remember the stones wherewith I have been stoned!"

With such words he departed from a scene of thrilling joys and sorrows, withdrawing to the life of a recluse in Nazianzus. There he wrote poems, and epistles, and an autobiography in

lively verse ; there also, he made the discovery, so often made before and since, that *the World* is not confined to Constantinople ; that, though a man may seal his eyes, his ears, his mouth, and pass whole Lents in impenetrable silence, yet the buzz of the great Babylon is about him still ; and while his heart is striving to entertain Angels, Sodom is still battering at its doors and windows.

He wrote poetry, he declares, as a voluntary *penance*. If we may infer the liveliness of his penitence from that of the verses which he composed, his character, in that respect, is beyond all question. Some thirty thousand lines attest the activity of his Muse. Nor is the quality of these productions altogether inferior to their quantity. While they are certainly not poetry of the highest order, they yet furnish a mine in which, amid some rubbish, the curious reader may find plenty of good sense, caustic satire, sparkling wit, apt similitudes, graphic delineations of character, earnest views of life, profound and true reflections ;—in short, of wisdom in its playful as well as serious moods. His seasons of silence were a *penance* imposed upon his tongue ;—a member, which, to judge from his eloquent vituperation of it, must have been an implement of tremendous power. It marks the eminently social character of the man, that even in these spells of self-imposed silence, he could not refrain from visiting his friends ; appearing at their houses occasionally, and coming and going “like a picture” or a vision.

Amid these self-imposed penances, by which he endeavored to get the better of his tongue, of his temper, and of a strong natural propensity to “immoderate laughter,” he would seem to have fallen into the error so common among ascetics, of undervaluing that discipline which God provides for every man in the ordinary relations of human society. Nazianzen had property to look after, kindred to support, slaves to cherish and direct. He did not absolutely decline the duties thus imposed by Providence. It is pretty obvious, however, that he was impatient of his lot in this respect, and that he had a constitutional aversion to *business* of every sort, as drawing him off from those *exercises* which, having chosen for himself, he



naturally deemed more important. The error was so common in those days, and is so inbred into the temperament of the East, that Gregory perhaps was hardly aware of it. Yet, one cannot but see that his usefulness and success in the great mission of his life, was extensively vitiated by his want of those qualities which the discipline provided for him, if he had taken it kindly, might have enabled him to develop. His friend Basil was a far greater man, because he took more readily to *the work that lay before him*. Gregory hated *work*, and loved exercises. The consequence was, that while he was made to do an immense deal for his day and generation, "notwithstanding" it proved with him as with Barak of old: the work that he did was "not for his honor." Like Jonah, he was apt to flee "from the face of the Lord," declining the responsibility which God laid upon him: like the same prophet, he reaped the fruit of his error in sore disappointments. The "gourd" of success which so gladdened him for a day in his sweet Anastasia, was withered by the "worm" of his natural infirmities. After that came the "vehement East wind; and the sun beat upon the head of Jonah, that he fainted and wished in himself to die."

Such are some of the lights and shades of St. Gregory's character, as depicted with astonishing simplicity and unreserve by his own graphic pen. They reveal to us the image of a truly good man, but a man of real flesh and blood; a man full of faults and compassed with infirmities, yet not the less lovable on that account, nor to a right-judging mind less worthy of veneration.

Our modern historians, in copying such portraits, are prone to suppress the shades, or, if inimically disposed, to tone down the lights, thus giving us in either case a sort of Chinese picture, without depth, without perspective, without human interest. Milman, with no appreciation of that humorous element which is so manifest in St. Gregory's writings, and which tempted the profane Constantinopolitans to liken him to "the laughing Philosopher," makes out of him at best a sort of wooden man: but, as most of Milman's characters are of the same description, there is the less reason to complain on our

Saint's account. Bright, in his excellent sketch of the Fourth Century, and Robertson, in his more extended Church History, are decidedly more just to the Catholic Saints. But with Anglican writers generally, there is an almost superstitious regard for what is called *the dignity* of History. There is consequently a disposition among us to treat the Fathers as "ecclesiastics," rather than as men. By suppressing their little traits of character, or their trivial mishaps, we take the life out of them, and convert them into those draped and stilted puppets, acted on by "motives" and pursuing what is called a "policy," which are the delight of the philosophical historian. Whatever may be the merits of this style, it is certainly not the way of the Bible. In that model History, the petty bickerings of Jacob's wives have almost as prominent a place as the mighty schemes revolved in the breasts of kings. And we doubt whether this is not, after all, the most genuine philosophy. Kings, like common men, Saints, like ordinary Christians, act very much from impulse, from habit, and in accordance with the bent of nature or education. They walk upon legs, rather than upon stilts. History, therefore, is true to its vocation, in exact proportion as it presents us, not with wooden monsters of virtue or vice, but with those mixed characters, partly good, partly bad, partly great, partly little, whom we mix with and praise or blame, feeling on the whole that we ought to judge them charitably, in the actual commerce of life.

In this respect, worthy old Cave, with all his credulity and garrulity, is more true to nature and humanity, than many who rank higher as writers of history. Yet even he is too much given to the toning down of scandals. He is willing enough to paint "the hair" of Maximus, but Gregory's railery on the subject he prudently avoids. Such touches would mar "the dignity" of his hero. For an exactly opposite reason, Milman also is chary of these lighter touches. A Catholic Saint, with him, must appear as a creature withered, and desiccated, by "the severest macerations:" he must be an embodiment, or rather a skeleton-like caricature, of every extravagant bit of rhetoric that can be picked out of his writings. He must be withdrawn from all human sympathy. His

holiness must be so painted as to appear hateful and unnatural. It will do, therefore, to sketch Basil as "without wife, without property, without flesh, almost without blood;" or to show up Gregory, as in his "bitterness" assuming "the language of an Indian faquir:"\* but to give the wit of the two men, their playful humor, their child-like facility for laughter or for tears, their intense enjoyment of social life irrepressibly bursting forth amid their efforts to subdue it—to introduce such traits, or to mention the homely incidents which serve to illustrate them, would utterly put to flight the grim spectres of the historian, and would allow us to contemplate human figures in their place. Between such extremes, Tillemont stands almost alone in genuine impartiality. Before Photography was invented, he had applied the art to historical delineation; and he remains to the present day, almost the only authority—save, of course, the originals—that can be consulted without the risk of receiving false impressions.

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\* Milman's *Hist. of Christianity*, B. iii, Ch. ix. The fact that Gregory, with a feeble constitution and with a heavy load of cares, managed to live to the venerable age of *ninety*, might warrant a suspicion that his "macerations" were not quite so unnatural and irrational as the eloquent Dean of St. Paul's would have us to believe.

## ART. VI.—CONCERNING PORTENTS.

- (1.) *M. Eusébe Salverte's Des Sciences Occultes*; Paris : 1843.
- (2.) *La Place's Mécanique Céleste* ; Boston : 1829-39.
- (3.) *Sir David Brewster's Letters on Natural Magic* ; London : 1838.
- (4.) *American Journal of Science and Arts* ; New Haven : 1863.

THE nature of the connection between Matter and Mind, the material and the spiritual world, is a problem offering no satisfactory solution to our unaided intellect, and the discussion of which, hitherto, has led only to perplexity and error. We only know that such connection does exist. This is an axiom. The manner of it is a mystery. Nevertheless, it may well be that a proper collation and analysis of extraordinary commotions and disturbances in the Physical World, and a comparison of them with concomitant or contemporaneous disturbances in the Moral elements about us, might, if properly limited, exhibit some relations between these two sets of agencies, certainly of interest, and perhaps even of use to us : and this, too, without any tendency to superstitious credulity, on the one hand, or the cold and dangerous error of Materialism on the other. We certainly live in an age of extraordinary events, the current of which now rushes past us with astonishing rapidity and momentum ; so much so, as to make the belief not altogether unreasonable, that during so important a crisis, the sympathy between the Moral and Material elements about us, might attain sufficient development to become at least partially visible to a careful and contemplative observer. There has always been an irrepressible and innate belief in portent and prodigy ; strong in youthful and uncivilized communities, and still existing, though latent and weak, in the more advanced stages of culture and government. Let us, from our present stand-point, look at this peculiarity of our species, so

far as it is merely a fact ; considering only its history and progress ; its early and later state. While doing this, we can properly refer to whatever of extraordinary and prodigious may have occurred in or about the calamitous times in which we are ourselves living.

In the earlier ages of the world, and among simple and primitive nations, any uncommon or unfrequent appearance seen or felt either in the earth or air, such as an Eclipse, a Comet, a Meteor, an Earthquake, or even a severe storm, would, necessarily, exercise a very great, though a covert influence in the moral and religious government of the world ; such influences being always salutary and conservative, inducing a feeling of awe and reverence for the Spiritual and the Unseen. And, although as men become more and more enlightened, these influences are less and less felt, they never disappear altogether. In our own age, there is a very general absence, among all ranks and conditions of men, of anything like superstitious fear, or the dread of extraordinary or supernatural phenomena. Christendom, through all its Sects, has become so perfectly convinced of the cessation of Miracles, at the present time, as to approach too nearly the other more dangerous extreme, of disbelieving them altogether. Astronomers are so elevated at their present ability to compute the orbits of comets, and predict their future movements, as to be gradually verging toward an opinion that they have some control over these bodies themselves, and some immunity from danger in any possible *rencontre* with them. The barometer, and its fellow indicators, have so long been available in the prognostications of storms, as to beget, almost naturally, the idea, that we ourselves are in some sort coadjutors in the administration of "lightning and tempest," or may be, to a certain extent, exempt from their devastations. Such is at least practically the case. We are becoming ultra and dominant in physics ; waxing not only fat and strong, but also vain by reason of Knowledge.

And so, it would at first seem, that an increase of knowledge, unfolding, as it does, the true causes of many natural phenomena, once held to be portentous and extraordinary, must tend, not only to curtail the domain of Superstition, but

also trench perceptibly upon that healthful and humble veneration for the mysteries of Divine Government, which is, at once, the source of all Natural Religion, and the support of what has been revealed. That such may be one effect of the progress of Philosophy, is likely to be the first impression of any one thinking at all upon such subjects. And yet, when we refer ourselves to the supreme wisdom and goodness of God, the presumption of such a necessary evil becomes questionable; and, on second thought, all good men will incline to set it down as a false conclusion, due, mainly, to our limited and imperfect understanding. The operations of certain parts of the machinery of the Universe produce, naturally, a sense of dependence and veneration: the feeling being always more powerful, in proportion as the character of the agencies is unknown. As the mysteries of action are cleared up, the wonder and apprehension, at first excited, vanish; and from having, in the first place, been weakly credulous, we are apt, all at once, to become arrogant and disbelieving. In our day, a practical current of this kind of disbelief runs through the whole stream of General Literature, and may be traced almost everywhere, except in works purely, or, if the term be admissible, professionally Moral. In this age of Electricity and Steam, the two first words in the following description of a thunder-storm will not often take their full force and meaning, but be lost amid the more natural demonstrations clustered about them.

*"Ipse Pater, media nimborum in nocte, corusca*

*"Fulmina molitur dextra; quo maxima motu*

*"Terra tremit; fugere feræ, et mortalia corda*

*"Per gentes humilis stravit pavor. Ille flagranti*

*"Aut Altho, aut Rhodopen, aut ultra Ceraunia telo*

*"Dejicit:"—*

*Virgil, Geo. 1, 329.*

In the most effective descriptions of similar natural commotions, our modern writers are apt to dispense altogether with the presence of God, so potent and principal an idea in the Latin verses, and to transfer to the mountains and material objects in the picture, those spiritualities which the heathen, in the nonage of the world, gave to Heaven alone. Witness Byron among the Alps:—



"The sky is changed! And such a change! Oh night,

"And storm and darkness ye are wond'rous strong:

"Yet lovely in your strength as in the light

"Of a dark eye in woman! Far along

"From peak to peak the rattling crags among

"Leaps the live thunder! Not from one lone cloud

"But every mountain now hath found a tongue,

"And Jura answers from his misty shroud

"Back to the joyous Alps who call on him aloud!"

But if the natural and first effect of an improved Philosophy be to diminish our religious feeling, or to weaken that portion of it which is derived from apprehension, and the dread inspired by the sight of magnificent or fearful phenomena, it may be worth while to inquire, whether, when this class of agencies have become inoperative, by reason of familiarity, their place and function be not immediately supplied by some other ministration in Nature, more consonant with the changed state of human knowledge; or, whether the operation of the same cause may not continue, reaching the same end by a modification of its original purpose and mode of application; whether, after men shall have lost, for a season, all fear of Eclipses, Comets, Meteors, Earthquakes, and Cyclones, as indications of change and convulsion in human affairs, importing the death of princes, the change of dynasties, or the fate of battles, we may not come at last to know that the original sentiment of earlier times was in fact the true one; that these great manifestations are really designed for the promulgation of divine purposes, to be read by a more enlightened people; not in ignorant fear and vain trembling, but as certain and intelligible notices of things soon to come. So we may at last be able to say of them, with one of the heroes of our great poet:—

"These exhalations whizzing in the air

Give so much light that one may read by them."

In this view of the subject, the only error of the first belief—an error which is gradually dislodged by the advance of Science,—was in this, that such prodigies were then supposed to arise from a direct interposition of Divine Power, contrary to the ordinary course of Nature, and applicable to each separate

occasion ; whereas, in all cases except those truly miraculous, we can now see the operation of the producing causes, and know that however threatening or unexpected such visitations may seem to us, they are only part of a general system predetermined from the beginning. Nor does it take from their value to us, as messages and monitions from Heaven, that we can compute the paths, and estimate the magnitudes and forces of these celestial harbingers. For, though we may know their periods, and be able to predict their arrival at different stations, yet are we quite ignorant of what appearance they may make when they come, and, in most cases, of the nearness of their approach. They are still in the nature of envoys from Heaven ; of whom, though we may know the road by which they travel, their posts and distances, we are still wholly uninformed of the nature of the intelligence which they bring, or the mandate they may be destined to execute. In truth, it is not generalizing too freely, to suppose that each movement in the Moral World may have a correspondent movement by way of record or index in the Physical one. The flash of lightning that struck from his side the youthful friend and companion of Martin Luther, had as certain an office in the Reformation, as that of the great Reformer himself. And were the records of former times examined carefully, in regard to portents and prodigies, we would expect to find, clustering about all great changes in human affairs, an unusual amount of disturbance and perturbation among the Physical agencies likewise, giving intelligible notice of the approaching evils. Though we are told, in Holy Writ, that in the days of Noah, men ate and drank as usual, and were married and given in marriage, yet we cannot but fancy that there must have been appalling and portentous appearances in those days, unusual sounds and motions in earth and air, tingling in the ears of this doomed people, and announcing the mustering of the waters, and the coming catastrophe.

An impartial analysis of history warrants the prediction of a continual and uninterrupted advancement of knowledge among men, and a consequent amelioration and improvement in Morals and Government. So that, if the result of such

progress be really to loosen any of the springs of devotional feeling, we may confidently look to see their action replaced by some motive more powerful, and more consonant with the improved capacities of the race. It might be supposed, that a prime effect of that more perfect Philosophy by which men have come to predict certain movements among the Physical agents, would be, to create a sort of religious admiration of the Divine mechanism, and an increased veneration for its Author ; in which case, the contemplation of any magnificent or unfrequent combination of the elementary principles of the world, would induce feelings of a higher and holier devotion than those resulting from apprehension of danger, or slavish and abject fear. Against this presumption, there is found only the oft repeated charge, that the most successful cultivators of Natural Science have sometimes been found professing heretical or unsettled religious opinions, while others might be set down as infidel altogether. Many of such accusations have, we trust, been groundless ; the decisions of ignorant and illiberal Priests, or of wordy and conceited Schoolmen ; but there is always enough of evidence left on this point, to support forcibly the first great lesson of the Holy Scriptures, that knowledge is a dangerous endowment, when not accompanied and fettered by the condition of obedience to Divine authority.

Believing then fully both in the continued advancement of Christianity on the one hand, and of true Philosophy on the other, and admitting, what we have stated as seeming indeed as an allowed fact, that a more intimate acquaintance with Natural Science will sometimes induce feelings of pride, irreverence or plain disbelief, we have recently been inquiring, how those two influences sometimes found now in opposition to each other are ultimately to be reconciled ? How, in a further advanced state of Science, when men shall have attained a much higher state of perfection than at present, they will regard the appearance or re-appearance of such visitants as the Comets of 1858 or of 1861 ;—whether the dominant feeling will be one of admiration, of wonder, or of fear ? Whether we may not then have come to regard such approximations, as special and intelligible monitions of Physical or Moral changes?—using

such higher precursors then, as we do the more common indications of the present day ; "when it is evening ye say, it will be fair weather for the sky is red. And in the morning it will be foul weather for the sky is red and lowering."

At any rate, we do not see either weakness or superstition in such an hypothesis ; or, that it is at all too fanciful to consider extraordinary Physical Phenomena, the effects of forces and combinations partially known to us, as indications, memorials, and records of important changes in the Moral elements of the world also. The laws of the one class of powers are as certain as those of the other ; and all that we now know of either of them has been educed by similar processes of thought and analysis. If it be a wise and beneficent disposition of Providence that the signs of approaching earthquakes, hurricanes and tempests should be so plainly and intelligibly given out, as to enable even the lowest order of animals to secure themselves shelter against the coming turmoil, it cannot surely be unreasonable to suppose, that in the Moral storms, whose convulsions are so much more extensive and fatal, a similar notification by sign, omen, or presage, should always precede the coming calamity.

Nor do we, by such a theory, assume any too near relation with the now almost forgotten doctrines and dogmas of Judicial Astrology ; though, for ourselves, we have always looked upon this last named Science, before it had been corrupted by the technicalities and jargon of charlatans and impostors, to have been as much the mother both of Astronomy and Chronology, as Alchemy was, in a later age, of Chemistry and Geology. Astrology was, in the earlier times, the A, B, C, upon which the unlettered sages of the young world learned to spell out the higher problems of force and motion, with which only lately we have become better acquainted. In the ages which had neither clocks nor circular instruments, and when neither time or degree could be even approximately measured, we can conceive of no more certain description of the face of the Heavens at any particular moment, than was afforded by reference to the mansions and aspects into which the professors of this Science had divided the visible hemisphere ; nor any

more certain check upon the uncertainties of an unwritten Calendar, than the appulses and conjunctions, which it was the duty of the magi of those times to observe and record. And, if, in the course of time, such observations had been diverted from their original purport into unworthy channels, and made to subserve the interests of the Order to whose charge they had been confided, it is only another instance of that deterioration and change to which all mere human institutions are liable. It is plainly our first duty to accord to every Order or Institution, which has ever existed among men, due credit for any germ of good and truth, which it may have originally contained; though, subsequently, and often soon, we should be compelled to abjure and combat the errors and fallacies which have naturally grown about it. In the olden time, as now, the Heaven was a book always open, out of which many false and, as they now seem, puerile lessons have, from time to time, been read. Yet each lesson was nearer the truth than the one which had preceded it. Nor is the volume yet entirely comprehended. And even now, when we hear the twenty-third Psalm read in our Churches, it is but too often evident, that the character of that language "whose words have gone to the end of the world," is but indifferently comprehended by both Priest and people.

We have been led into such reflections, in pondering over the present calamities and divided state of the country, and the drear and dark prospect which still lies before us. The Moral agents and opinions which have produced this great upheaving of the Nation were doubtless both earnest and powerful; and it would be a poor compliment to the educated and practical Statesman of the day, who either have been or should have been, 'rulers of the people,' to suppose that the fearful calamities which have visited us within the last three years, had not been in some degree at least both foreseen and apprehended. The present Civil War, whatever may be its great and final results upon the National character, upon our form of Government or ultimate destinies as a people, must undoubtedly rank as one of the most important events of modern times, if not of the history of the world; and therefore, if there be

any truth in the preceding hypothesis, it should have been marked by some physical demonstrations, as monitions to us, or mementos for future times. Let us, then, recall briefly some of the remarkable phenomena which have preceded or accompanied this great commotion. The facts, merely, will perhaps be interesting, whether accepted as portentous or not; and it has been mainly for the purpose of presenting a condensed statement of them, that the present paper was thought of; the preface to which has already far outrun the space originally designed for it. We will commence our narrative as early as the year 1850.

As a light precursor, "a prologue to the omen coming on," we will notice, that between the years 1851 and 1860, there had occurred several both extensive and extraordinary exhibitions of *Aurora Borealis*; which, though not unusual in high Northern latitudes, rarely extend far into the Temperate Zones or are of so long duration. The most extraordinary displays of this kind were those of February, 1852, and August and September, 1859, both of which were visible over nearly the whole of the United States, as well as great portions of Europe and Asia. In the former year (1852) the night-working of the magnetic storm was magnificent if not appalling. The rays shot up in sheaves or bundles, resembling for an instant bright steel frosted with silver, changing as they rose, to violet, pink, and ruby red. The pulsations of this wave-like and flitting radiance were rapid, equal sometimes to three in a second, gleaming across the northern sky, as if some changeful pageant had been in process of representation below the horizon. In the latter year (1859), the appearances lasted for two or three days; the lights being more fixed and columnar, and the sky continuing, during the whole night, of a light pink or reddish color. The magnetic disturbances were so great as to interrupt and confuse the telegraph operators, as if their apparatus had been seized by unseen officials, and was transmitting strange intelligence, under the manipulations of some invisible and bodiless brotherhood.

On the second of June, 1858, Donati, at Florence, discovered as a scarce distinguishable nebula, the Comet now re-



corded in the catalogues as the fifth Comet of 1858, but still more generally known by the name of its discoverer. This Comet continued to approach the earth until the 7th of September, when its distance from us was less than that of the Sun. It continued visible for several weeks in the western sky, of which it occupied a very considerable portion. Its head and neck being white, curved, and swan-like, while its train flaunted over an area of about forty degrees in length, exhibiting changes of size and conformation, and wearing rather the aspect of a gorgeous herald and messenger of good tidings, than a pursuivant of war and bloody discord. For several years, previous to 1858, some distinguished astronomers of Europe had predicted the return, on a second or third visit, of the Comet of 1566, which upon the authority of some recently interpreted Chinese observations, was thought to be identical with the Comet of 1264. On this supposition, an orbit had been computed for it, according to which its return might be expected between the years 1856 and 1859; it being necessary to allow much latitude in the prediction, on account both of the uncertainty of the data, and the length of the periodic time. As the fulfillment of this prognostication would have reflected much honor on the science and skill of its authors, as well philologically for their knowledge of Chinese, as philosophically for their skill in celestial Mechanics, and as the preceding visits of the expected body had occurred in seasons of extraordinary war and tumult, much interest was felt upon the subject, and expressed in the popular journals of the day. About the time of the expected visit, the Comet of Donati was announced and advanced towards us, with a speed so moderate, that ample time was given before it had reached its nearest distance, to compute the approximate path, and ascertain, both that it was not the Comet of 1566, and that, at this time, it would prove a harmless visitor, so far at least as danger was to be apprehended from an immediate contact or collision. Had this Comet of Donati turned a corner upon us, and come bursting out suddenly in the early night, as the Comet of 1861 did three years after, there would probably have been—owing to the previous mutterings of warning and

prophecy—considerable wonder and some apprehension manifested. As it was, we were content to admire its vast proportions and magnificent tournure ; not dreaming that so beautiful a herald could be the forerunner of near approaching rebellion and Civil War.

This, its last approach, and the length of its visit, have given the Astronomers of the day very ample data for settling the dimension of its orbit and the length of its revolution. This last element remains however yet between rather wide limits ; that is, between 1854 and 2351 years. The first period would place its previous visit about the beginning of the Christian Era ; and the other, not far from the time of the Persian invasion of Greece. So that, in either case, it has been to us a concomitant of important changes in Government, and of tumultuous and troublesome times. At its last approach, the cavernous mouth of the vast fiery envelope was more turned towards us than is usual ; giving us occasional and more certain glimpses into the internal structure and peculiar organization of these still mysterious bodies ; so that it has probably contributed, more than any other visitant of its class, to enlighten us concerning their material structure and constitution, and to perfect the theories already set up concerning them.

In the year 1860, there were many remarkable displays of Meteors ; which exhibited themselves, not in swarms, like those usually denominated the St. Bartholomew meteors, because they are seen always in August, about the date of that Saint's Festival, and the accursed Massacre which it now commemorates, but assuming large and definite proportions, and making stately processions across the sky at a rate slow enough to enable observers to mark their progress, and leaving, it is said, tracks of gauze-like vapor behind them ; as if the progress had been prolonged on account of the importance of the occasion. The most imposing passage of this kind was that of the 20th July ; which was seen very generally throughout the country from Indiana to Rhode Island. The accounts of this Meteor, published at the time, though numerous, are so vague and contradictory, as to afford curious ground for com-

mentary upon the capacity of men in general to truly describe what they have truly seen. Of these accounts, scarce any two agree in any one particular, except the date of the apparition. The part of the sky through which the meteor passed, its size and color, and the velocity with which it moved, are so differently estimated, as not only to leave all these points undetermined, but to render even a probable solution unattainable by any known process of reasoning. Such descriptions written in our own day, afford good data by which to estimate the credence which should be given to the miraculous narrations of former times ; of armies marching in the clouds, besieging cities, and enacting battles on the evening sky. The place of the Meteor had, however, in two or three instances, been referred to well known or conspicuous Stars ; while, in some others, its elevation could be approximately estimated from neighboring trees, steeples or chimnies. From such imperfect data, we are able to infer that it passed nearly over the Zeniths of Milwaukee, Detroit and Tarrytown on the Hudson ; leaving the Continent a little southward of Martha's Vineyard. Its height above the earth, when on the meridian of Geneva in New York, must have been about 43 Geographical miles, and at Tarrytown about 33. Its apparent velocity has been diversely estimated, at from ten to thirty miles per second ; which quantity must be added to the earth's velocity per second to have the real velocity in space, as the motion of both bodies was in the same direction. It would seem also, that at one part of the transit, there must have been two separate bodies following each other closely, the size of each being variously estimated from that of Mars, then visible in the southern sky, to that of the full Moon. At any rate, it was a most uncommon Meteor both in appearance and dimension.

This Meteor was followed, soon after, or on the 2d of August, by another one of nearly the same size and brightness, visible throughout Virginia, Tennessee, and Alabama. As this body passed at a later hour of the night, and over a section of country less thickly settled, it was seen by fewer persons, and has therefore been less diffusely described. The direction of its apparent motion was from East to West ; or contrary to that of its pred-

ecessor. It is also stated, that after its disappearance, sounds were heard, as of an explosion, resembling distant thunder. There were, about the same time, several other similar phenomena; the two above mentioned having been those most generally observed. Although such appearances be akin to the more common one of shooting stars, and due to the same cause, the rapid passage of small particles of matter, or planetary boulders revolving about the Sun through the Earth's atmosphere, yet they rarely occur in masses of such size; and when attaining the dimension of these two, pass easily into the class of things ominous and direful, serving at least as a point of reference for any momentous occurrence in human history; even when not admitted as a presage or warning of the coming event.

The next, and perhaps the most extraordinary demonstration of this kind, was the appearance of the Comet of 1861, which, though seen in Australia as early as the 11th of May, did not become visible in our Northern Hemisphere until the 28th of June, when it burst upon us all at once; at a time, too, when nearly at its least distance; so that two days afterward, or on the 30th of June, the earth must have been very near if not entirely within the coma. This, which in former times, and perhaps even now, might be accounted a dangerous proximity, was indicated by the strange and unnatural color of the sky after sunset; which was noticed generally, even where the Comet had not yet come above the horizon, and was then attributed to auroral disturbance. The appearances were unearthly and alarming. The sky having a greenish or livid tint, and being without its usual illuminating properties, so that candles were in request before the usual time of night, and the common affairs of the day seemed to have been all at once belated. This Comet, which was visible in telescopes till late in December, is now understood to have a period of about 600 years, putting its precedent visit about the year 1260. But, at this time, we have no record of any such body, whose orbit would accord with this, either in size or position. If, therefore, the orbit now assigned to it be correct,—of which there can be little doubt,—it must, at its former visit, have passed in the sun-light, or at a much greater distance from us.

It will be evident from this brief history, that the present unnatural rebellion has thus far been accompanied by no ordinary amount of disturbance and derangement among the physical forces which are ever in action about us. This is plain truth, whether we be disposed to look upon these phenomena, merely as indicia and time-keepers, that may serve hereafter to settle the chronology of important events in the history of the world, or whether we have a mind to receive them as omens and premonitions given to us by a merciful and just God ;—warnings of an evil day, kindly uttered before it had really broken upon us. On this or that side we do not venture to give any opinion ; confessing ourselves however somewhat inclined to adopt the believing side of the question, at least so far as this,—that we deem it might be of interest for any one who had the inclination and leisure, to collate, in the order of time, all well authenticated and extraordinary phenomena of this kind, and compare them by dates with the Wars, Rebellions, Schisms and Persecutions, from which have followed the most important changes in the forms and constitutions of Civil Society. By this process, we would not of course expect always to find perfect equivalents ;—a Meteor for every War, or a Comet for every Rebellion, or pretend to lay the foundations of a new and true system of Astrology ; but we might nevertheless develop some relations and affinities of which we are now ignorant. The religious tendency of the age seems certainly to be toward a harsh, strict and passionless belief, which is not much in accordance either with our events while we live, or our hopes when we die. We have therefore always been disposed to look with favor upon any motive tending to spiritualize our present knowledge, and connect both its old truths and new discoveries with an humble fear of God, and a true faith in our most holy Religion. We would far rather be superstitious than vain.

We know well enough, that any theory which presumes a connection between the movements of Suns and Planets in the infinitude of space, and the hopes and destinies of such pigmy creatures as ourselves, would now be held as strongly flavoring of superstition and infirmity of brain. Still, it is very evident,

that men have in every age evinced a wish or proclivity toward such a belief ; and that the results of such proclivity, when not perverted by the impostures of wicked men, have been always on the side of virtue and piety. It was Nicias, we believe, who lost a battle because his soldiers were ignorant of the cause of an Eclipse. Had he accepted the omen and delayed his arrangements till after the obscuration, he might have been victor. Had Xerxes or Canute known the laws of the tides in the *Ægean* or the German Ocean, they might have obtained the semblance of commanding them, and been worshipped by their barbarous subjects. But it is not in an individual, but general sense, that we would consider this matter. The dates of the principal events and important revolutions in human affairs are, we know, settled by reference to unusual and extraordinary phenomena. Would it not be of interest for some one to lay the two histories of Moral and Physical changes together, side by side, and let us see whether there have been any correspondence in their respective movements heretofore ? We would then have the two sets of facts presented in a new relation, ready for any process of induction of which they might be susceptible.



ART. VII.—CORRESPONDENCE OF THE NON-JURORS  
AND THE RUSSIAN CHURCH.

[The Russo-Greek Committee have placed in our hands the following paper, which forms one in the series of Documents which they propose to lay before the members of the American Branch of the Catholic Church. We shall be pleased to publish for our readers the entire series. The character of the Committee and the importance of the subject will, we are sure, give to these papers great interest and value.—ED. AM. QUAR. CH. REVIEW.]

## PAPERS OF THE RUSSO-GREEK COMMITTEE.

## No. II.

CORRESPONDENCE OF THE NON-JURORS AND THE RUSSIAN  
CHURCH.

The interest awakened on the subject of Intercommunion with the Orthodox Eastern Church by the recent action of our General Convention, with the subsequent action of the Convocation of Canterbury touching this matter, has led to inquiries respecting *the precise nature and extent* of a previous movement in this direction on the part of certain English Bishops, and the spirit in which it was met, especially by the authorities of the Russian Church and Empire.

It has been suggested that, as many who are interested in this movement are not within reach of the sources of information, the publication of that part of the Correspondence which was had with the Church of Russia might serve a useful purpose.

The circumstances under which this arose were as follows :—In the year 1712, Arsenius, Archbishop of Thebais, was sent by Samuel, Patriarch of Alexandria, from Grand Cairo, in Egypt, “to represent to Protestant Princes and States in Europe, the truly deplorable circumstances of the Greek Church under the severe tyranny and oppression of the Turks,

and to solicit a sum of money, particularly for the Patriarchal See of Alexandria,"\* *etc.* While the Archbishop was in London on this errand, in 1716, "the Bishops called Non-Jurors" (to quote the language of Bishop Brett, one of their number) "meeting about some affairs relating to their little Church, Mr. Campbell took occasion to speak of the Archbishop of Thebais, then in London, and proposed that we should endeavor a union with the Greek Church, and drew up some propositions thereto, addressed to the Archbishop, with whom, he intimated, he had already had some discourse on that subject."† Mr. Collier, Mr. Campbell and Mr. Spinckes joined in it, and drew up proposals, which Mr. Spinckes (as Mr. Campbell informed me) put into Greek, and they went together and delivered them to the Archbishop of Thebais, who carried them to Muscovy, and engaged the Czar in the affair, and they were encouraged to write to his Majesty on that occasion, who heartily espoused the matter, and sent the proposals by James, Proto-Syncellus, to the Patriarch of Alexandria, to be communicated to the four Eastern Patriarchs. Before the return of the Patriarch's answer to the proposals, a breach of communion happened among the Non-Jurors here, Mr. Hawes, Mr. Spinckes, and Mr. Gandy on the one side, and Mr. Collier, Mr. Campbell, Mr. Gadderer, and myself on the other. So that when the Patriarch's answer came to London, in 1722, Mr. Spinckes refused to be any further concerned in the affair, and Mr. Gadderer and I joined in it. After Mr. Gadderer went to Scotland, Mr. Griffin, being consulted, joined with us. The rest of the story relating to this matter may be gathered from the letters and the subscriptions to them. Mr. Collier subscribes *Jeremias*, Mr. Campbell, Archibaldus, Mr. Gadderer, Jacobus, and I, Thomas." March 30th, 1728. *Sic Sub.* THOMAS BRETT."

The whole Correspondence has never been published, and could not therefore be given in this paper, were it ever so desirable; besides, it would make a volume of nearly one hundred octavo pages. The Letters of the English Bishops are given in full by Lathbury, in his *History of the Non-Jurors*,

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\* Lathbury, p. 359.

† Lathbury, p. 310.

(pp. 309—361) as documentary proofs of their *Doctrinal status*; but of the other side of the Correspondence he does not even give a synopsis. The replies of the Russians to the Letters which were addressed to them, are to be found in Blackmore's *Doctrine of the Russian Church* (pp. xxvi—xxviii of the Introduction), and in the Notes to Momavieff's *History of the Russian Church* (pp. 407—410). So we can make nearly complete both sides of this part of the Correspondence. The remainder is neither important nor of particular interest to us. The terms proposed by the Non-Jurors would be no practical basis of negotiation for Intercommunion with us; while the Greek Church of the Levant, to which through Russia the overtures were made, is farther removed from us than is the Church of Russia, because of the strong Latin influences to which it has been for centuries subjected. Besides, the Resolutions of our Convention mention the Church of Russia only, which is by far the most educated and influential of all the Churches of the East, and is the Church with which an understanding of some sort, on the part of both the English and American Churches, is speedily becoming an unavoidable necessity, from our rapidly increasing intercourse with Russia on the shores of the Pacific Ocean.

This important and practical aspect of the case leads every one to ask with interest,—How will the Russian authorities be likely to meet the advances now being made in America and England?

If Letters written a century and a half ago may be taken as an index of the mind of that great Church, (and surely she cannot have retrograded), the well-wishers of this movement have everything to hope for. And to appreciate justly the Christian magnanimity of the Authorities of that Body, it must be remembered to whom, and under what circumstances, these Letters were written. Had a National Synod, such as our General Convention, or the Convocation of a powerful Province like Canterbury or York, addressed the Holy Synod, a deferential as well as courteous reply would be naturally expected. But where two or three Non-Juring Bishops, without Sees or official rank of any kind, joined by one or two Scotch

Bishops of still less consideration, address such a Monarch as Peter the Great, and so august a Body as the Holy Governing Synod of the Church of all the Russias, and on such a matter, too, as the restoration of Intercommunion, which had been lost only by the convulsions of centuries, such a reply as the Holy Synod was pleased to make is particularly gratifying. For, not only does it exhibit a humility and charity worthy of Apostolic times, but it shows a desire quite as strong on their part, with all their greatness and power, as on the part of the Non-Jurors with all their poverty and feebleness, for a healing of the great breach of Catholic fellowship, which has been for ages the standing disgrace of Christendom. But to the Letters.

Accompanying the proposals to be forwarded to the Eastern Patriarchs, under the patronage of the Russian authorities, was the following communication to the Czar, Peter the Great :—

Sir:—The Archimandrite who attended the Archbishop of Thebais at London, acquaints us, that your Majesty is pleased to encourage the proposal of union between the Greek and Britannic Churches, and that your Majesty has graciously offered to send the Articles to the four Eastern Patriarchs. This welcome information has made it our duty to return your Majesty our most humble thanks for the honor of your countenance. And since God hath put it into the heart of so great a Prince, to assist in closing the breach of the Catholic Church, and restoring the harmony designed by the Christian Institution, we hope the undertaking will prosper in your Majesty's hand.

Some late practices with respect to Church and State, have reduced our Communion to a few; but your Majesty knows truth and right do not depend on numbers. That God may reward your Majesty's pious endeavors, and long continue you glorious and happy to yourself and subjects, is the unfeigned prayer of us, who are with the most profound regard,

Your Majesty's most obedient servants.\*

*Oct. 8th, 1717.*

In August, 1721, after a lapse of nearly four years, the answer of the Patriarchs, together with a letter from the Archbishop of Thebais, was brought to England by the same messenger, James, the Patriarchal Proto-Syncellus, who had carried

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\* Lathbury, p. 318.

the questions to the Patriarchs. These have never been published, though an abstract of the Answer of the Patriarchs is given by Lathbury. A Rejoinder was proposed, "and delivered to some Greeks in London, to be by them transmitted to the four Eastern Patriarchs, May 29th, 1722,"\* accompanied by a Letter to the Metropolitan, Arsenius, which is not here given, because it is of no special importance or interest.

A copy of this Document was sent to the Holy Governing Synod at St. Petersburg with the following Letter :—

*To the Right Honorable Council for Ecclesiastical Affairs, at His Imperial Majesty's Palace in Petersburg :—*

We, the underwritten Bishops of the Catholic remainder in Britain, have thought ourselves obliged in point of regard to this Right Honorable Board, to acquaint your Lordships, that by the hands of the Rev. Gennadius Archimandrita, and the Rev. Jacobus Proto-Syn-cellus, we have lately received an answer from the four Patriarchs to some proposals of ours, in order to coalition, to which answers we have now returned a reply, with a transcript of it to your Lordships, humbly desiring your Lordships would give the Greek copy the conveyance to the most reverend Patriarchs. And the design of this projected union, being apparently undertaken upon true Christian motives, without any interested views on either side, we hope your Lordships' countenance and recommendation will second our endeavors. And being sensible that some difficulties with respect to authority and expense may probably arise, which neither party are in a condition to remove, we most humbly beg His Imperial Majesty will please to condescend so far as to lend his favor and assistance. And thus having the honor of encouragement and protection from so glorious a monarch, the affair, by the blessing of God, may be conducted to a happy conclusion. And we entreat, this Right Honorable Board would please to believe we have nothing more at heart, than that the issue may prove successful, and answer the overtures made by us, who are with the greatest regard,

Your Lordships' most obedient servants.†

*(Signatures as before.)*

To the Grand Chancellor, Le Compté De Galofskin, a Letter was likewise addressed, as follows :—

Most Noble Lord :—These are to return your Lordship our humble thanks for the trouble you have been pleased to give yourself, in promoting the union between the Orthodox Oriental Church, and the Catholic Remainder in Great Britain. And as an affair of this nature

\*Lathbury, p. 342.

† Lathbury, p. 344.

stands in need of inclination and encouragement from those, at the head both of Church and State : so we hope your Lordship's countenance and assistance will prove considerably instrumental for the success of so great an undertaking. We therefore humbly entreat your Lordship would please to continue your favor and protection, without which we are afraid the business must languish and miscarry. My Lord, as to the Archimandrite, we are entirely satisfied with his conduct and good intentions, and hope he will still reside with us, for the carrying on of what he has hitherto so worthily engaged in.\*

May 31, 1722.

*(Signed as at first, with the omission of Bp. Brett's signature.)*

Several Letters were next exchanged between Arsenius, the Proto-Syncellus, and the British Bishops. In one of them, dated at Moscow, August 25th, 1723, Arsenius states that the Emperor entered most warmly into the subject, and, at the wish of the Emperor, he requests that two of their number might be sent to Russia, for the purpose of mutual and friendly conferences.

In the mean time, the Rejoinder of the Greeks to the reply of the British Bishops, dated at Constantinople, September 1723, had reached St. Petersburg, to be forwarded thence to England, accompanied by a Circular Letter to the Holy Synod from the Œcumenical Patriarchs of Constantinople, Antioch and Jerusalem, entreating them to "remain steadfast in the pious doctrines of Orthodoxy," *etc.*, evidently apprehensive that the Russians might be too favorably disposed to the British. Nor was this without reason. In their own reply to the British, which was intended to be final, (it was certainly summary,) they say that the doctrines have been decided upon, and "that it is neither lawful to add any thing to them nor take anything from them : and that those who are disposed to agree with us in the divine doctrines of the Orthodox Faith must necessarily follow and submit to what has been defined and determined, by ancient Fathers and the Holy Œcumenical Synods, from the time of the Apostles and their Holy Successors, the Fathers of our Church, to this time. We say they must submit to them with sincerity and obedience, and without any scruple or dispute. And this is a sufficient answer to what



you have written." With this Letter they forwarded "An Exposition of the Orthodox Faith" of the Eastern Church, agreed upon in a Synod called the Synod of Jerusalem, 1672, and printed in 1675. With respect to "custom and Ecclesiastical Order, and for the form and discipline of administering the Sacraments, they will be easily settled," say they, "when once an union is effected. For it is evident from ecclesiastical history, that there have been and now are different customs and regulations in different places and Churches, and that the unity of faith and doctrine is preserved the same."

The *absolute* and *unquestioning* submission of the British to all the Dogmas and Definitions of the Eastern Church, is what the ultimatum above given means. Very different was the spirit of the Holy Synod of Russia, as the following Letters, with which they accompanied the Ultimatum of the Greek Patriarchs, will show :—

The most Holy Governing Synod of the Russian Church to the Most Reverend the Bishops of the remnant of the Catholic Church in Great Britain, our Brethren most Beloved in the Lord, wishing health:—

Your Letters written to us the thirteenth of May in the last year, we have received ; from which more than ever, being assured that you have at heart above all things, and seek and desire peace and concord with the Eastern Church, we have conceived great joy in the Spirit : and we give glory to Christ our Saviour, Who is our Peace, for that He by moving you to these endeavors has confirmed our faith in His promise : for in truth, this your desire of concord, is a proof that He is ever graciously present according to His promise with His Church. We also give you great thanks that you have not thought it unworthy of you to express your good will towards our Synod in terms of the greatest veneration, and have esteemed it worth your while to write to us of these matters. Your Answers, which you have returned to the writings of the most Holy Patriarchs in the Greek tongue, we have sent to those Prelates ; the other copy in Latin we have kept here, and have under our consideration. And as we make no doubt that these desires of yours spring from no earthly root, but are of an heavenly seed from above, we faithfully promise our best assistance to further this your so holy a negotiation ; nay, rather our own ; for it is ours also. And now, to come to the point, we have acquainted his imperial Majesty, our Most gracious Lord, with your proceedings, as you had desired we should, and as we also thought it our duty to do. Our most Potent Lord received the information most favorably. \* \* \* What his opinion is concerning this affair, we will with all plainness tell you. He thinks it fit that you should send two persons from

among yourselves to have a friendly conference in the Name and Spirit of Christ, with two that shall be chosen out of our brethren. Hereby the opinions, arguments, and persuasions of each party may be more sincerely produced, and more clearly understood; and it may be more easily known *what may be yielded and given up by one to the other; what, on the other hand, may and ought for conscience sake to be absolutely denied.* In the mean time, no prejudice will befall either your communion or ours from such a private conference; nor the hope of future union be lost or compromised. This is the opinion of our Monarch, concerning the most holy negotiation:—and it seems to us the best that can be given. We now desire that, as soon as may be, you will let us know how you regard it. In the mean time, let it be our business, on both sides, earnestly to entreat God to be merciful unto us all, and to prosper our undertaking. Farewell most beloved brethren.

Your Brethren most bounden to your Charity in Christ, &c.\*

*Moscow, 1723, the month of February.*

The Most Holy Governing Synod of the Church throughout all the Russias, to the Most Reverend the Bishops of the remnant of the Catholic Church in Great Britain, our Brethren most beloved in the Lord, wishing health;

A year is now past since we delivered Letters [the Letter just given, No. 1.] to the Reverend Father, the Proto-Syncellus, to be carried to you; but certain impediments have delayed his journey to England even to the present time:

We acquainted you, by those Letters, how well pleased the most Potent Emperor of all the Russias, our Gracious Sovereign, was to be further assured of your pious desire for the peace of the Churches, and what advice he gave concerning the best method to bring this holy endeavor to good effect. And now, inasmuch as he still continues in the same mind, we send the very same Letters together with these present; and we request you to pardon this delay, rather for the sake of your own goodness, than for any other excuse that might be made. We also send you a writing of the Greek Prelates, [viz., a copy of the XVIII Articles of the Synod of Bethlehem, with a Letter declining further conference,] which we have received from Constantinople during the interval, while the Father Proto-Syncellus was preparing for his journey, being desired by a Letter from them to transmit it to you. In the mean time, we desire your charity to know that if, *in accordance with the advice of our Sovereign*, you will send two of your Brethren to a conference, which we again entreat you to do, we may hope to bring our wishes to a more easy conclusion: which that at length He, even the Lawgiver of love, the God of peace, the Father of mercies, may prosper, is our hearty desire and prayer. Farewell most beloved Brethren, The most fervent Brethren of your Charity, &c.\*

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\* Blackmore's Doctrine of Russian Church, Introduction, p. xxvi.

After receiving the Second Communication from the Greek Patriarchs, and the foregoing Letters from the Holy Synod, the British Bishops wrote to Arsenius, thanking him for still remaining in Russia and devoting himself to this object, addressing to the Holy Synod at the same time the following :—

My Lords :—'Twas with no small satisfaction we received your Lordships' Letters. The honor of your correspondence, and the indication of your zeal for a coalition, are strong motives for an acknowledgment, and make the prospect look not unpromising. And since an union is thus earnestly desired on both sides, we hope the means of effecting it may not prove impracticable. To close the breaches made in the Catholic Church is a glorious undertaking, and which nothing but the parting with essential truths ought to prevent. And though there may be a distance remaining in some few branches of belief, a charitable latitude may be left open for the repose of conscience and reviving a harmony in Worship. And thus we may join in all the offices of communion and walk in the House of God as friends.

As to his Imperial Majesty, none can be more sensible of his condescending goodness and princely generosity than ourselves, and for which we entreat our most humble thanks may be returned.

'Tis not without regret, that we cannot send two of our Clergy to wait on your Lordships, this summer, pursuant to what we promised the Rev. Archimandrite and Proto-Syncellus, but accidents unforeseen will sometimes happen, and which we hope you will please to excuse. The case is this : one of the gentlemen came but lately to town, and could not possibly put his private concerns in any tolerable order till the season for his voyage would be past. But as soon as the next Spring presents fair, they will certainly, God willing, attend your Lordships, with our worthy friend Mr. Cassano. We own ourselves much obliged to the Proto-Syncellus for the great fatigue and hazard he has undergone in this affair : and are sorry our circumstances would not give us leave to shew the marks of our regard with better signifi-  
cancy. And the same we likewise add with reference to the Archimandrite and his nephew. This latter at his coming will more particularly acquaint you with some disadvantages we lie under, and give further assurance how much we are, my Lords,

Your Lordships' most humble and obedient servants,

ARCHIBALDUS, Scoto-Britanniæ Episcopus,

JEREMIAS, Primus Angliæ Episcopus,

THOMAS, Angliæ Episcopus,

JOHANNES, Angliæ Episcopus.\*

The following was at the same time addressed to the Chancellor, dated July 13th, 1724 :—

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\* Lathbury, p. 352.

My Lord :—The lustre and interest of your station in the Emperor of Great Russia's Court, makes us repeat our address, and humbly solicit your Lordship's recommendation of the endeavors for a coalition between the Great Muscovitic, and Britannic Churches. To this we are the more encouraged by your Lordship's disposition to promote that Christian design. We are likewise deeply sensible of his Imperial Majesty's condescension and bounty, and for the liberty his Majesty is pleased to give us for debating matters with some of the Russian Clergy and concerting measures for settling the union. This indulging a personal conference is a fresh instance of his Imperial Majesty's goodness, and will prevent the delay of corresponding by letters."\*

(Names.)

Before the proposed deputation had left England, the negotiation was arrested by the death of the Czar; on occasion of which the British Bishops addressed to the Holy Synod the following :—

"My Lords :—We are sensibly affected with the melancholy account of the great Emperor of Russia's death, and heartily condole with your Lordships upon this unhappy occasion, though we hope the loss may be made up by the accession of her Imperial Majesty to his throne. This misfortune has put a stop to the affair between us till we receive fresh directions, and know your Lordships' pleasure. For which purpose we may have desired our worthy friend Mr. Cassano to wait upon your Lordships, upon whose fidelity and care we entirely rely. We commend your Lordships to the Divine protection, and remain,"† *etc.* April 11th, 1725.

(Names.)

A Letter of similar import was addressed by the same parties to the Chancellor, and another to Arsenius, as follows :—

My Lord :—"Tis with great concern that we received the news of the Emperor of Russia's death, which has put a stop to our affair, till we have fresh directions from that Court. We have now by our friend Mr. Cassano sent a letter to the Holy Synod, and another to the Great Chancellor, of which he can give your Lordship a full account. We desire that your Lordship would be pleased to inform us of the situation of affairs, so far as relates to the religious negotiation between us, and shall always think ourselves happy in the continuance of your friendship and favor. We commit your Lordship to the Divine protection, and shall always remain,"‡ *etc.*

(Signed by three of the four Bishops.)

On the 16th of September, 1725, the High Chancellor acknowledged the receipt of the Letters of condolence from the

\* Lathbury, p. 354.

† Lathbury, p. 354.

‡ Lathbury, p. 355.

British Bishops, together with their compliments on the new accession ; and with respect to the negotiation continued thus : " As to the affair you have mentioned of an union, you may assure yourselves Her Imperial Majesty will support the same in such sort and manner as His late Imperial Majesty supported it ; only at these mournful times your Lordships will please to have some longer patience, till the first opportunity I can have to represent to Her Imperial Majesty of all more at large, and then I do assure you, I will not fail to acquaint you thereof,"\* etc. No further correspondence ensued, however, and here the matter ended.

It is gratifying to be able to conclude this account of a negotiation for Union between some members of the English Communion and the Patriarchs of the East, a hundred and fifty years ago, with the following Letter from the Patriarch of Constantinople and the Synod of that Œcumenical Throne to the editors of *L'Union Chrétienne* (a French paper advocating *Catholic* rather than *Roman* dogmas), who had sent, as it appears, a file of the same to the Patriarch.

This "Synod of the Œcumenical Throne" is the same Ecclesiastical Body to which the aforementioned overtures of the British were made—is the "most straitest" of all the Oriental Churches, and is the same that "abominated and spat at the salt water effusion" of the Latins, and subsequently sent forth the pungent and withering reply to the Pope's insolent Encyclical addressed to the Patriarchs of the East, as the reader will remember, but a few years since.

The Letter, written only last year, (Aug. 23d, 1862,) is as follows :—

Joachim, by the grace of God, Archbishop of Constantinople, New Rome, and Œcumenical Patriarch :—

Most reverend Arch-Priest Joseph Vasscheff, most pious and honorable Abbé Guettée, whose learning is so widely useful, and who represent the Editors' staff of *L'Union Chrétienne*, our well-beloved and valued sons in the Lord :

The grace, the peace, and the mercy of our Lord Jesus Christ be with you !

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\* Mouravieff, Hist. Rus. Ch. p. 410.

We are not ignorant, well-beloved sons, of the courageous and useful works of the Editors of *L'Union*, for the integrity of the faith of Christ: on the contrary, we have long praised it, and bestowed our blessing upon it, when we received with joy the delightful letter of Your Piety, together with the precious collection of your journal. Thus, having more perfectly conceived your aim, we rendered thanks to God, "who willeth that all should be in union, and giveth mighty words to them that preach it." We regard, indeed, as the work of God, not only a salutary thought which has inspired a labor so useful to the body of the Church, but also the perfect concord which exists between you, and which enables you to labor as brothers in Jesus Christ. The meritorious end which you pursue with sincerity, the legitimate means which you employ, the sure guides which you follow, the solid bases on which you lean, the marvellous sweetness of your words, which enters the ears not as the clap of thunder, but as the light breeze which gently penetrates souls. It is thus that your words are worthy of the God whose cause they assert; and whose service finds its perfection not by vehement speech but by sweetness. You will receive, without doubt, well beloved sons, the recompense from God of the pious works which you have undertaken for so holy a cause.

As to our Orthodox Church of the East, she has always grieved for the alienation of her Western sisters, once so venerable; and more especially ancient Rome. Yet she consoles herself by consciousness of her innocence, for she did not provoke at first, any more than since she has perpetuated or strengthened, the division. Nay, she has never ceased to offer with tears fervent prayers to her God and Saviour who maketh of two one, breaking down the middle wall of separation between them, that He may bring all Churches into one unity, giving them sameness of faith and the communion of the Holy Ghost. And that she may cause Him to hear her, she shows Him the marks of her martyrdom, and the wounds which she has through so many ages received on account of her Catholic Orthodoxy from those who envy her, who trouble her tranquillity and her peaceful life in Jesus Christ.

For these causes: Our Humility and the Holy Synod of Most Holy Metropolitans, our brothers and coadjutors in the Holy Ghost, having been informed, especially by your letter, of the divine zeal which inflames you for the desired union of the Churches, are filled with spiritual joy; we crown your holy work with the most just praises, we pour forth for you the most ardent prayers, and we bestow on you with our whole heart, on you and on your fellow-laborers, our fullest benediction, Patriarchal and Synodal. And as we have seen with joy, in the letter of Your Piety, one Western and one Eastern priest united in the same love for the truth, joining their names as brethren, so may we, one day, by the grace of that God whose judgment and mercies are infinite, behold the sister Churches of East and West embracing each other with sincerity and truth in the unity of the Spirit, in the bond of peace, to the end that we may be one Body, and only one, in



Jesus Christ, to the glory of the Father, the Son, and the Holy Ghost, the most Holy and Undivided Trinity.

His grace and benediction be with you.

Indictum the 5th, Aug. 23d, 1862.

The Archbishop of Constantinople, who blesseth you in Jesus Christ.

Paisius, Metropolitan of Cæsarea, " " " " "

Paisius, of Ephesus, " " " " "

Methodius, Vicar-General of Carpathos, " " " " "

Stephen, Metropolitan of Laressa, " " " " "

Sophronines of Arta, " " " " "

Chrysanthus of Smyrna, " " " " "

Meletius of Mitylene, " " " " "

Dorotheus of Demetrias, " " " " "

Dionysius of Melenia, " " " " "

Meletius of Rhascoprescene, " " " " "

Anthemus of Belgrade, " " " " "

Agapeus of Grebenna, " " " " "

## NOTICES OF BOOKS.

**PALMONI**; or, The Numerals of Scripture a Proof of Inspiration. A Free Inquiry. By M. MAHAN, D. D., St. Mark's-in-the-Bowery, Professor of Ecclesiastical History in the General Theological Seminary. New York: D. Appleton & Co. 1863. 1 vol. 12mo. pp. 176.

Professor Mahan's work deserves a more thorough notice than we can give at this time. It is the production of a ripe Biblical scholar, and is fairly entitled to a place among the books on the Evidences of Christianity. The department of investigation which it covers, seems to have had greater attraction for the Early Church, than for us, on whom the ends of the world are come; although the Church of this last age has, perhaps, greater reason to gather up all, even the fragments of evidences to her divine original and mission. The conflicts between Rationalism, in its protean forms, and the Faith once for all delivered to the saints, increases in virulence. The assaults of the gates of Hell are more ruthless, the denials of the ancient landmarks more reckless, and the call for a new revelation, or new divine attestations to the old Bible, more insolent than heretofore. As if to meet these demands, and win to everlasting life the deceived souls of unbelievers, Almighty God has given to His Church, in these latter days, new weapons of defense, new evidences and arguments for the Faith. The discoveries of Science, the archaeological treasures which the ruins and marbles of unburied cities furnish, the fulfillment of Prophecy, the actual working of Christianity during eighteen centuries,—these, together with confirmations of the Truth from the results of minute Biblical criticism, are throwing a flood of light on the venerable Records of the Faith, and tend to make, not, indeed, a new Revelation, but a new and glorious demonstration to the historic verity of the old Revelation. It is among this last class, that we feel disposed to place the learned, ingenious, and practical treatise of Dr. Mahan. If there be any one branch of Biblical studies which, in popular estimation, is essentially and inherently unprofitable, the Numerals of Scripture is that branch. "Doth God take care for oxen?" involves, to this day, the *spirit* of the incredulous reply to those who declare that the Numerals of Scripture are ruled by a divine law, and embody divine truth. And yet there is no more interesting and fruitful department of study, than that which the arithmetic of the Bible supplies; and if any of our readers will enter upon the study, under the guidance of PALMONI, we venture to predict that even *dry* numbers will become attractive, and the evidences to a divine design, in many parts of the Bible heretofore neglected, will multiply. There is music as well as mystery in numbers; and, aside from the immediate results of Dr. Mahan's investigations on the historical verity of Holy Scripture, we shall not be surprised, if the more remote results be produced, of suggesting a careful study of secular dates, cycles and epochs, with a view to discover latent harmonies and a supernatural order. There is philosophy, as well as poetry, in *Wordsworth's* Stanzas, on the power of Sound:—

"By one pervading Spirit  
Of tones and NUMBERS all things are controlled,  
As Sages taught, where faith was found to merit  
Initiation in that mystery old."

The precise object of Dr. Mahan's inquiry is, to show that the chronology of the Bible, in its simple and unamended form, and with its seemingly unaccountable peculiarities, abounds in most remarkable *parallelisms*, *coincidences* and *symmetries*, exhibiting a system; which system finds its key in certain numerals, (such as 5, 7, 8, 13, &c.) which have a *spiritual*, as well as arithmetical meaning. Not only in the chronology, but also in the numbers which enter into the names, and in the dates connected with the types of the Bible, the same supernatural system is traced, and a most attractive view is presented, of a new, but very practical branch of Scripture Symbolism.

The Inquiry is divided into three parts, viz: (1.) A Summary of the Six Days of Preparation for Christ's Kingdom. (2.) A Summing up of the Dates and Periods

given in the Hebrew Scriptures; and (3.) An Examination of the Philosophy, as well as the Coincidences of the sacred numbers. It is by virtue of the mystical or spiritual meaning of these numbers, (and this meaning is elicited, by a most rigorous mathematical as well as logical process,) that the author is able to construct a Table of Sacred (and partly of Secular) Dates, explaining peculiarities and removing difficulties, which have greatly perplexed Biblical students, and to derive, at the same time, a fine argument for the plenary Inspiration of the Scriptures. If any one will apply for himself, in his ordinary study of the Bible, the spiritual meaning of certain numbers which Dr. Mahan has especially investigated, he will find an additional interest in the pages of God's Book, and a new view of the manifold (*ποικίλος*) grace of God. We will mention a few of these numbers, with their spiritual meaning. 1, or Unity; 2, Transitional, imperfect; 3, Essential perfection; 4, Organized perfection, Dominion; 5, Military organization; 6, Earthly, imperfect; 7, SPIRIT, Rest; 8, Resurrection; 9, Paternity; 10, Infinity; 12, National number; 13, Revolt, Apostasy; 15, Second Resurrection; 31, Deity Number; 40, Judah's number. Probation; 42, Antichrist's number; 50, Jubilee; 65, Israel's number; 120, Suspended Judgment; 300, Churchly number; 390, Ephraim's number; 430, Israel-Judah number; 450, Abrahamic term; 490, Jerusalem's term; 700, Peace and Rest.

In order to understand this branch of the subject, however, we must refer our readers to the book itself. In the course of his investigations, the author intersperses some fine thoughts on the value of the Bible, and on the proper relation of fancy, to its study and interpretation. The function of imagination in Biblical exegesis, demands, in our opinion, more attention than it has yet received, and a higher stand in asserting and defending its claims. It is too much the habit to classify Imagination and Fancy, with Music, Poetry, and Numbers, and then to think of them all as among the lighter amusements, tolerable in secular hours and among secular pursuits, but wholly intolerable in graver studies and in hours of sober, devotional studies. And yet, you might as well attempt to interpret one of Pindar's Odes without the aid of imagination, as to expound intelligibly, by mere verbal criticism, the prophetic raptures of Isaiah, Ezekiel, or Habakkuk. How can the Parables of Jesus, or the inspirations of His beloved Apostle, be comprehended without the aid of imagination! And if poetry, music and numbers are to be thrown aside, as "of the earth, earthy," then, what shall be our defence of St. John the Theologian, who has identified our notions of Heaven with, not only the LAMB and Divine Charity, but with Numbers, Songs, and "the harps of God." Rather let us accept of the teachings of the Earlier Church, and of such illustrations of that teaching as the author of "Palmoni" has given us; and let us always include the heart and the imagination in our contemplation of GOD'S WORKS and WORDS, and recognize

—the hymn

Of joy, that from her utmost walls  
The six-days' Work, by flaming Seraphim,  
Transmits to Heaven! As Deep to Deep  
Shouting through one valley calls,  
All worlds, all natures, mood and measure keep  
For praise and ceaseless gratulation, poured  
Into the ear of GOD, their LORD!

SERMONS preached before his Royal Highness, the Prince of Wales, during his Tour in the East, in the Spring of 1862, with Notices of some of the localities visited. By Arthur Penrhyn Stanley, D. D. New York: Chas. Scribner. 12mo. 1863. pp. 272.

There are attractions enough in or about this book to give it considerable popularity. It is neatly printed, on tinted paper; and nearly half of the volume is devoted to "Notices of some localities in the East" visited by the Prince; among which are the Mosque of Hebron, the Samaritan Passover, Galilee, Hermon, Lebanon, and Patmos. Hebron, (the Cave of Machpelah,) Mount Gerizim, and Lebanon, are illustrated by cuts. In reality, however, this volume is hardly worthy of notice. The Sermons, as literary specimens, are beneath criticism. There is a snobbish air about them, a conceited, patronizing tone, as if the Holy Land might

feel itself very much complimented by so much condescension. As to the information conveyed concerning the sacred localities, it amounts to nothing. All this, however, is to the public of little consequence. But Canon Stanley is an Oxford Professor; he is Examining Chaplain to the Bishop of London, and an *attache* of the royal family. In this light, the Sermons deserve attention, and the severest reprehension. Thus, the Sermon at Nazareth, on Good Friday, does not give one clear recognition of the great Atoning work, by which alone that day is to be forever distinguished. The Sermon on Whitsunday, not only ignores utterly the Personality of the Holy Ghost, but virtually denies it. The Sermon on Easter-Day, does not even allude to the Resurrection of the Body. We see it stated, on good authority, that Canon Stanley even sneers at the Creeds, before the young men in the Lecture Room. No wonder these men are trying to relax the terms of subscription to the Articles. They seem to have a very profound regard for their bread-and-butter, if they have none for the Faith. The real truth is, that the Oxford Professor, who, together with the Bishop of London, was a pupil of Arnold, has fallen into the loosest notions of the nature and office of the Church of Christ, and has already become thoroughly infected with the modern infidel German Rationalism. We see it stated that he is a candidate for the vacant Archbishopric of Dublin. Of course, almost anything is to be anticipated from Lord Palmerston! and the Hanoverian influence.

**HISTORY OF THE ROMANS UNDER THE EMPIRE.** By CHARLES MERIVALE, B. D. Late Fellow of St. John's College, Cambridge. From the Fourth London Edition. With a copious Analytical Index. Vol. I. New York: D. Appleton & Co. 1863. 8vo. pp. 439.

We are glad to see that the Messrs. Appleton have commenced the republication of this standard work. It first appeared in England in 1850: it has already reached its Fourth Edition, and is sure of a permanent place in public estimation, as there is no other History of this particular period which can compete with it. This period marks the transition from Ancient to Modern History. It includes the educational and formative influence of Grecian Art, Science, Philosophy and Politics, on the Roman nation and people; and the degeneracy of that people, under its vast wealth and its effeminacy. It comprises the yielding and giving way of the Republic to the Empire. And yet, in all this, we see an illustrious instance of what is termed, God in History. The consolidation of the Empire prepared the way for the universal spread of Christianity; just as the subsequent dismemberment of the Empire threw Christianity upon its own resources, and released it from the power of political corruption.

Mr. Merivale's History begins with the foundation of the Empire by Julius, and ends with the adoption of Christianity as the State Religion by Constantine. He writes, not as a mere annalist, but as a thoughtful, sagacious observer of the progress of the great drama of events; and the picture which he portrays of the processes of national corruption, deserves the most careful study of every American at the present day. Whether we are now forming a counterpart to that period, to be described by the future historian, God only knows; but no one can peruse the story of Society under the Triumvirate, without being reminded, painfully, of what is passing under our own eyes.

Mr. Merivale is a good writer; he has less scenic power than Macaulay, but is, for that very reason, more to be trusted; and he lacks the sustained vigor of Hume, perhaps; still, he is never tedious; he is clear, he grasps fully the great questions before him, and presents them fairly before the reader. His abundant references and Notes, show the breadth of his reading, and his mastery of the subject.

**THE HEADSHIP OF CHRIST, and the Rights of the Christian People.** A collection of Essays, Historical and Descriptive Sketches, and Personal Portraits. With the author's celebrated letter to Lord Brougham. By HUGH MILLER, author of "Footprints of the Creator," "Testimony of the Rocks," "Old Red Sand Stone," "Popular Geology," etc. Edited, with a preface, by Peter Bayne, A. M. Boston: Gould & Lincoln. 1863. 12mo. pp. 502.

Hugh Miller is known in this country mostly by his works on Geology. He was also a vigorous thinker, a powerful writer, and a most effective controvertist in the

great disruption in the Scottish Establishment. He espoused the side of the popular party, and, by his pamphlets, and his articles in the "*Witness*" Newspaper, of which he was Editor, he became one of its prominent leaders and champions. The present volume is mostly made up of those papers, and forms an essential part of the history of that religious movement, the direct consequences of which are not yet all developed. As American Churchmen we agree thoroughly with him in many of his elementary principles. We differ utterly from him, oftentimes, in the application of those principles. The work is edited, and a Preface is written by Rev. Peter Bayne, a spicy and somewhat famous writer for the Magazines. In his contrast between the English and the Scottish Establishments, he comes about as near to the real truth in respect to the former, as a certain Rev. Mr. Shimeall did, whom some of our readers may, perhaps, remember. Really, the bitter prejudice against the Church among common people is not to be wondered at, when we find such a writer deliberately uttering such unfounded sentiments.

THE JUDGMENTS OF THE CANADIAN BISHOPS, on the Documents submitted to them by the Corporation of Trinity College, in relation to the Theological Teaching of the College. Toronto: Rowsell and Ellis. 1863. 8vo. pp. 26.

This most important pamphlet deserves more attention than we have now space to give it. Principles are involved, in this whole matter, of the greatest moment, and of the greatest practical value. The election of Bishop Cronyn to the new Diocese of Huron, in 1857, was only by a majority of one; and, as will be recollected, was secured by the Rt. Rev. gentleman *voting for himself!* From that time, onward, he has been untiring in his opposition to the Church principles and Church influence, which came so near defeating his election, and would have done so, but for an act of indelicacy on his part, which will brand his name with reproach forever, in the history of the Church. Especially has he been unremitting in his attacks upon Trinity College, Toronto; and he has of late been attempting to build up an opposition Seminary, in his own Diocese, and came near securing a considerable endowment in England, by his representations; which was, we believe, frustrated by a truthful statement of the real facts in the case. These are a few of the circumstances which will help explain the present pamphlet; to which we can now only briefly advert.

At a Meeting of the Corporation of Trinity College, (of which the Bishop of Huron is a member.) Feb. 13, 1862, he moved the appointment of a Committee to receive his Objections to the teaching of the College, and any answer thereto, and to report at a future Meeting. At a subsequent Meeting, Oct. 7, 1862, his objections, and the Answers by the Provost of the College, were submitted to the Corporation. By them it was moved, that the Objections and the Answer be laid before the Canadian Bishops, for their Judgment. The objections and Answers form a pamphlet of 84 pages, which is now before us. These Bishops, viz: the Metropolitan, the Lord Bishop of Montreal, Bishop Fulford, the Bishop of Toronto, Bishop Strachan, the Bishop of Ontario, Bishop Lewis, and the Bishop of Quebec, Bishop Mountain, have now given their Judgments. They are calm and dignified papers, worthy of Christian gentlemen occupying such exalted positions. But this is not all. The Bishop of Huron, himself, as one of "the Canadian Bishops," *sends in his Judgment upon himself*; which is more than twice as long as either of the others, and is not a judgment at all, but a piece of captious, quibbling criticism. But all this might have been expected, from one who owes his Episcopate to his own vote.

At a subsequent Meeting of the Corporation, Sept. 29, 1863, the following Resolution was adopted:

Moved by the Ven. the Archdeacon of Toronto, seconded by J. A. Henderson, Esq.,

*Resolved*—"That this corporation, after fully considering the charges preferred by the Right Reverend the Lord Bishop of Huron against the theological teaching of the Provost of Trinity College, and the opinions of the Canadian Bishops on these charges, and the Provost's replies, is of opinion that that teaching is not unsound, unscriptural, contrary to the doctrines of the Church of England, dangerous in its tendency, nor leading to the Church of Rome."

Truly extracted from the minutes.

CHARLES MAGRATH,  
Bursar and Secretary.

As we said in the outset, this whole matter involves certain great principles, which form the very basis of the Catholic Church, as distinct from a mere Sect. As far as we can judge, the Provost has been grossly misrepresented by the Bishop of Huron;—he has taught nothing in which he is not sustained by the soundest and most learned Doctors in the Church; nor upon points where the Church is silent, is it shown that he has ever taught his own private opinions as the doctrines of the Church. The Provost's Answer is exceedingly able and valuable, and is worthy of more general circulation.

EDWARD EVERETT'S ADDRESS, at Gettysburgh, Penn., Nov. 19, at the Consecration of the Cemetery for the interment of the remains of those who fell in the Battles of July 1st, 2d, and 3d, 1863.

We notice now this Address, portions of which are equal in polished diction to anything in the language, only to call attention to a historical untruth in the following sentence.—“The Puritans in 1640 and the Whigs of 1688 rebelled against arbitrary power, in order to establish Constitutional Liberty.” The Puritans did not do, and did not intend to do, any such thing. They meant to establish a Constitutional Despotism, on the basis of a Puritan Theocracy; and in attempting it, were guilty of a tyranny, political and ecclesiastical, unsurpassed in English history. Mr. Everett is too much of a man, and too learned a scholar, to utter such stuff as this at any time, and especially on such an occasion as that which called forth his Address.

CHRISTIANITY THE RELIGION OF NATURE. Lectures delivered before the Lowell Institute. By A. P. PEABODY, D. D., LL. D., Preacher and Professor, &c., in Harvard College, Boston: Gould & Lincoln. 1864. 12mo. pp. 256.

There is so much incidental and occasional truth, and so much fundamental error in these Lectures, that we hesitate to speak of them within such brief limits. The radical mistake of the Lecturer, one which characterizes not only this book, but the whole Rationalistic School, to which he evidently belongs, is in holding and teaching “the identity of the Doctrines and Ethics of Christianity with the Religion of Nature.” This is the *proton pseudos* of Modern Infidelity, and runs through the whole System, if that can be called a System, which has no form or shape; which only agrees in disagreeing, and whose only Creed is Disbelief. Christianity is a System, not of Naturalism but of Supernaturalism; and rests upon, takes for granted, certain great Facts, which these men utterly deny. To get rid of these Facts, they quibble, and cavil, and theorise, and criticise, and sneer, and blaspheme, according to the whim, and taste, and culture of the individual. The better class of these men stand at a distance from the Gospel of Christ, and turning their instruments of vision and mensuration upon it, they pronounce it on the whole, a very good thing, and worth treating kindly and respectfully; and then having so decided, they do not hesitate occasionally to expend a little sentimental and perhaps genuine reverence upon it, and even to try to satisfy their thirsty souls with it. And all this is done with such an air of scholarly taste and decent courtesy, that a Community, like a large portion of the New England people, who have thrown aside such things as Dogmas, listen complacently to such teachings for an evening's amusement. There is, we are glad to know, even in that region, indications of a deep yearning for something higher and nobler than all this.

GEOGRAPHICAL STUDIES. By the late PROFESSOR CARL RITTER, of Berlin. Translated from the Original German by William Leonhard Gage. Boston: Gould & Lincoln. 1863. 12mo. pp. 356.

Carl Ritter has done more than any other one man to elevate Geography to the rank of a Science; or, we would rather say, to enlarge its domain, and to group the details of geographical facts in classified order and connection. Indeed, in his enthusiasm, for he became a devotee to his profession, he advanced principles which would change the character of Geography entirely, and make it absorb within itself other departments of Natural and Physical Science. Nay, with Mr. Buckle, in the effect of this tendency was, to go much farther, and to make Geography, in its



largest sense, comprise both Political and Moral Science. This close inward connection between History and Nature, between a people and the Country which it inhabits, was the leading idea of Ritter; yet it seems to have been held by the dreamy German in connection with very warm religious feeling; while, with the practical matter-of-fact Scotchman Mr. Buckle, it made in reality an Atheist of him.

The volume is made up of a collection of papers, containing, the Introduction to his great work on Geography (*Erdkunde*); General Observations on the Fixed Forms of the Earth's Surface; and Six Lectures read before the Royal Academy of Science at Berlin, between 1826 and 1850. It has also a beautiful sketch of the life of Ritter, written by the translator; and an overstrained paper, by Dr. H. Bögekamp, of Berlin, giving an account of Professor Ritter's geographical labors.

**HISTORY OF THE SIOUX WAR, and Massacres of 1862 and 1863.** By ISAAC V. D. HEARD. With Portraits and Illustrations. New York: Harper & Brothers. 1863. 12mo. pp. 354.

At any other time than this, when our own Civil War engrosses the public mind, the record before us would challenge and receive close attention. It is the old story of the wrongs done to the poor Indians. The circumstances are given under which the Sioux tribes, incited on by their Winnebago and Chippeway neighbors, commenced and perpetrated one of the most cruel massacres in the whole page of Indian warfare—in all nearly eight hundred men, women and children perished by the most terrible of all deaths. The story is told of the execution of thirty-eight of these savages, at Mankato, Feb. 26, 1863; and the military Expedition is described in detail of Gen. Sibley, who chased the Sioux, alternately fighting and pursuing them, until they were driven across the Missouri River, in latitude  $46^{\circ} 42'$  and longitude,  $100^{\circ} 35'$ , at a distance of nearly 600 miles from Fort Snelling. The cost of this War amounts already to over ten millions of dollars. The author anticipates trouble with the Chippeway nation, numbering nearly 8000 Warriors; and he enumerates certain precautionary measures which should receive the immediate consideration of Government. Mr. Heard is an old resident of Minnesota, was a member of Gen. Sibley's Expedition, and Recorder of the Commission which tried the Indians for the Massacre.

We are glad to see, in the Appendix, a paper by the Rt. Rev. Bishop Whipple, formerly published by the "Bishop Seabury Mission;" in which the wrongs of the Indians—he terms our "Indian system an organized system of robbery"—are plainly and faithfully disclosed.

**THE GREAT STONE BOOK OF NATURE.** By DAVID THOMAS ANSTED, M. A., F. R. S., &c, Late Fellow of Jesus College, Cambridge. Philadelphia: George W. Childs. 1863. 12mo. pp. 335.

This singular and ill chosen title, not only does not give a clue to the book itself but is quite too pretentious when the design of the volume is actually unfolded. The Stone Book is the Science of Geology. The leaves of the Book are the various and successive layers of earth and rock that make up our globe. These leaves the Author proposes to read and explain by way of familiar illustration. If the Science itself were more accurately defined even by Geologists, and more generally understood by the people, such a conversational mode of treatment would be more satisfactory. As it is, the volume is an entertaining one, and gives, in a popular way, the general facts and principles of Geology, as ordinarily received.

**KNAPP'S FRENCH GRAMMAR.** A Practical Grammar of the French Language: Containing a Grammar, Exercises, Reading Lessons, and a complete pronouncing Vocabulary. By WILLIAM I. KNAPP, A. M., Professor of Modern Languages and Literature in Madison University, N. Y., and Author of "A French Reading-Book." New York: Harper & Brothers. 1864. 12mo. pp. 502.

**CHRESTOMATHIE FRANCAISE:** Containing I. Selections from the best French Writers, with Copious References to the Author's French Grammar. II. The Master-Pieces of Molière, Racine, Boileau, and Voltaire; with Explanatory Notes, a Glossary of Idiomatic Phrases, and a Vocabulary. By WILLIAM I. KNAPP, A. M., Professor of Modern Languages and Literature in Madison University, N. Y. New York: Harper & Brothers. 1864. 12mo. pp. 480.

We can only speak of these works, as it were, from the outside. Their real value can be tested only by their practical use. But the Author is a practical educator, and he knows the almost insurmountable difficulties on the part of an American in thoroughly mastering the peculiarities of the French language and especially in its pronunciation.

In his Grammar, he disclaims all "new methods," and particularly the idea of teaching the language in a few Easy Lessons. The thing is impossible, and none but a quack will pretend it. The work is simple and natural in its plan, and in the construction and pronunciation of the language, precisely those points are attended to, which are most apt to perplex an American learner.

In the Chrestomathie, the design of the work is to furnish in a single volume a complete Reading-Book for Students of the French Language. In the First Part, every Grammatical Principle is explained by References to the sections of the author's French Grammar, in which they are fully elucidated. The necessity of encumbering the text with notes is thus avoided. In the Second Part, the Master-Pieces of the French classical writers are given entire. The Glossary furnishes an explanation of every idiomatic phrase; and the Vocabulary includes all the words occurring in the volume.

**PORTRAIT ALBUM;** of the House of Bishops of the Protestant Episcopal Church of the United States. Photographed from life during the Triennial Convention of 1862. By J. GURNEY & SON. New York 1863. James Pott.

This elegant volume is one that every Churchman may well be proud of. The conception and design of the work are beautiful, and the execution leaves nothing to be desired. The Portraits are twenty-four in number; commencing with the venerable Presiding Bishop Brownell, and ending with Bishop Stevens of Pennsylvania. All are excellent; several of them are exquisite, the very best that we have ever seen of the several Bishops. Each likeness is accompanied with a page of letter-press, giving a brief sketch of the Life of the Bishop, the whole embellished with an illuminated border. The binding of the volume is elaborately rich, though yet neat; and will at once strike and please the eye of every true lover of Art. As a Holy-day present, and especially from a Sunday School to a Pastor or Superintendent, nothing could be more suitable. Mr. Pott, at the Prayer Book and Tract Depository, No. 5, Cooper Union, New York, sells them at \$15.00.

**A CLASS-BOOK OF CHEMISTRY;** in which the latest Facts and Principles of the Science are explained and applied to the Arts of Life and the Phenomena of Nature. Designed for the use of Colleges and Schools. A new Edition—entirely re-written. With over three hundred Illustrations. By EDWARD L. YOUMANS, M. D., Author, &c., New York: D. Appleton & Co. 1863. 12mo. pp. 460.

Dr. Youmans is already favorably known as an author of several works, on Chemistry and other branches of Physical Science. Chemistry is already the best defined of the Natural Sciences; it is certainly one of the most interesting, and most useful in its adaptations to the Practical Arts, and is most appropriate to be introduced into our Public Schools. We know of no better text-book for such use than the one before us. It is clearly arranged, simple in style, amply illustrated and provided with leading questions in the margin for the use of teachers. In his Preface, the author thus states the order and plan of his work. "In the First Part are considered the great natural forces by which matter is moved and transformed. In the Second, the application of these forces to the lower or mineral world, and the change of properties they produce in inorganic bodies. Part Third treats of the organic kingdom which rises out of the preceding, with the composition and changes of organic substances. Part Fourth treats of the completion of Nature's scheme in the world of life, and applies the principles of the three former divisions to the illustration of physiological chemistry."

**DR. HOOKER'S CHEMISTRY.** Science for the School and Family. Part II.—CHEMISTRY. By DR. WORTHINGTON HOOKER, of Yale College, Author of "Human Physiology," "Child's Book of Nature," "Natural History," &c. Illustrated by numerous Engravings. New York: Harper & Brothers. 1864. 12mo. pp. 435.

We have before noticed the elementary works in Dr. Hooker's Series of School Books on the Natural Sciences. The volume before us is designed for High Schools and Academies. The subjects are arranged in their natural order. First, there are the four great elements, Oxygen, Nitrogen, Carbon, and Hydrogen, and their combinations. Next are the heavy Metals and their Oxyds. Then there are the Alkalies and Earths and their Metals. Then there are the Oxygen and Hydrogen Acids and their Radicals. Next, follow Oxygen Salts, and Salts without Oxygen; the Laws of Chemical Affinity; Chemical Equivalents; Heat; Light; Galvanism; Organic Chemistry; Constitution of Plants; Vegetation; Soils and Manures; Products of Vegetation; Fermentation; Animal Chemistry. In the Appendix is a List of Questions for the use of Teachers, and a full Index.

**CLASSIC QUOTATIONS:** A Text-Book by the Wise Spirits of all ages and all countries, fit for all men and all hours. Collected, arranged and edited by JAMES ELMES, Author of "Memoirs of Christopher Wren," &c., New York: James Miller. 1863. 12mo. pp. 256.

The compiler of these "Thoughts," being deprived of sight for several years, was accustomed to regale himself with the mental stores of his earlier years; and, with the aid of an amanuensis, he has collected from a variety of sources, pithy and sententious passages on a great variety of subjects. Many of them are wise; some of them are quite otherwise. The book will be a pleasant relief to an over-tasked mind, will form an agreeable recreation for a vacant hour; it not unfrequently punctures a shallow conceit or a wretched sophistry, and so gives a wholesome direction to meditation. The Preface to the American Edition is by the Rev. Dr. A. H. Vinton.

**ROUNABOUT PAPERS.** By W. M. THACKERAY, Author of "Vanity Fair," &c. With Illustrations, New York: Harper & Brothers. 1863. 12mo. pp. 292.

The twenty "Papers" reprinted from the "Cornhill Magazine" in this volume, are genuine specimens of Thackeray's style, and are pleasant reading. As an Essayist, however, he lacks the genial humor and quaint wit which give such relish to the fugitive pieces of Charles Lamb. He needs more margin to bring out that sustained power, and concentration, and intensity of feeling, in which he stands almost without a peer.

**THE MERCY SEAT:** Or, Thoughts on Prayer, By AUGUSTUS C. THOMPSON, D. D., Author of "The Better Land," &c., Boston: Gould & Lincoln. 1863. 12mo. pp. 345.

While there is much in this volume which seems to us defective, much which the intelligent and devout Churchman will feel is not in harmony with the tone of the really Devotional works of the Martyrs and Confessors of the Church, still it is in such bold and distinct contrast with the rationalism of the German and the Muscular Christianity Schools, that it cannot but do good. The Author's thoughts cover the Nature, Efficacy, Conditions, Methods, Qualities, Auxiliaries, Subjects, and Kinds of Prayer.

**A LITURGY,** for the Use of Church Schools. New York: James Pott. 1863. 12mo. pp. 64.

The Prayer Book, with all its excellencies, is not adapted to every occasion, and we wrong it when we pretend that it is. It was not meant for a Family Prayer Book. It was not meant for Church Schools. It was meant for a Sunday Service, and a Daily Service, in Church. For the former it is every thing almost, (not quite), that can be desired. For the latter, it will be enriched from the treasure houses of the Ancient Liturgies, when the Daily Service is generally restored to the Churches, and then we shall have more fullness, breadth, pertinency, and adaptedness, in our Worship. This Liturgy for Church Schools has the Prayer Book as its key note and is approved by the Bishops of the Diocese.

**THE YANKEE BOY FROM HOME.** New York: James Miller, 1864. 12mo. pp. 294.

We have here an odd jumble of rough notes of (mostly) foreign travel; with little pictorial sketches and artificial sentimentalisms. The artist, we should think a clever fellow enough; but in trying not to make a stupid picture, his etchings and dashes leave quite too much for the imagination. He can do much better if he will.

**THE BOYHOOD OF MARTIN LUTHER:** or the Sufferings of the Heroic Little Beggar-Boy, who afterward became the Great German Reformer. By HENRY MATHEW, Author of "Young Benjamin Franklin," "Young Humphrey Davy; or, The Wonders of Science,"—and "The Early Life of Ferguson, the Peasant Boy Philosopher." New York: Harper & Brothers. 1863. 12mo. pp. 372.

Mr. Mayhew visited the scenes of Luther's early boyhood, and remained nearly two years, acquainting himself with the forms of social life, and the various circumstances, under which the peasant boy grew up to become the mighty monarch of the stormy times in which he lived. He has thrown his narrative into the form of a dramatic story, and has invested the "little historical Novel" as he calls it, with decided interest. It is the best written of any of his biographical sketches that we have seen.

**MR. WIND AND MADAM RAIN.** By PAUL DE MUSSETT. Translated, with Permission of the Author, by Emily Makepeace. Illustrated by Charles Bennett. Square 4to. Cloth, gilt. New York: Harper & Brothers. 1863. pp. 126.

We remind Mr. Gadgrind and his numerous progeny in the outset, that they must not buy this book for a Christmas present, nor even think of it. They could make nothing of it; and it would well nigh spoil Christmas for them, by the way it sets at naught all their notions and calculations as to the fitness of things. But to all nice little boys and girls, who revel in dream-land, and who can detect a hidden truth under the shadow of an Allegory, we promise for them plenty of mirth in this little book, so full of quaint conceit, and grotesque designs.

**CHARLES DICKENS'S NEW CHRISTMAS STORY, Mrs. Lirripper's Lodgings.** New York: Harper & Brothers. 1863. 8vo. pp. 46.

The following is the queer Table of Contents of this, one of the cleverest of Dickens's Christmas Stories:

I. How Mrs. Lirripper carried on the Business; II. How the First Floor went to Crowley Castle; III. How the Side-Room was attended by a Doctor; IV. How the Second Floor kept a Dog; V. How the Third Floor knew the Potteries; VI. How the Best Attic was under a Cloud; VII. How the Parlors added a few words.

Mr. Duncan of the Church Book Society, 762 Broadway, sends us the following new Publications:

- (1.) **ANDY:** The Story of a troublesome Boy. By JENNY M. PARKER, Author of "The Boy Missionary," &c. 18mo. pp. 184.
- (2.) **THE HOLY CROSS.** By MARY ALICE SEYMOUR. 18mo. pp. 35.
- (3.) **LITTLE HENRY AND HIS BEARER.** By Mrs. SHERWOOD. A revised edition. 18mo. pp. 69.

The Church Book Society is adding constantly to its list of new books, and was never, we believe, working more effectively, and to better purpose.

**PLAIN SERMONS ON THE LITURGY.** By the Rev. J. W. R. BECK, M. A., Rector of Petersboro', Canada. 1863. 12mo. pp. 21.

These Sermons were called forth by an attack on Liturgical Worship in general, and the Prayer Book in particular, on the part of one of those violent Secarian preachers who claim a monopoly of vital godliness; and who are found, it seems, in Canada as well as the United States. Mr. Beck's Sermons are plain, simple, in excellent temper, and will do good.

**DAILY WALK WITH WISE MEN**; or Religious Exercises for Every Day in the Year. Selected by Rev. NELSON HEAD. New York: Harper & Brothers. 1863.

The selections in this well arranged volume are mostly taken from some old Father or ancient Author, furnishing a rich variety, and making a volume, every page of which has choice thoughts that may be studied with profit and reread from year to year.

Several valuable publications came to hand just as we go to press. They will receive attention in our next Number.

The following new Publications have also been received:

**PETER CARRADINE**; or the Martindale Pastoral. By CAROLINA CHESERBRO'. New York: Sheldon & Co. 1863. 12mo. pp. 399.

**BROKEN COLUMNS**. A Novel. New York: Sheldon & Co. 1863. 12mo. pp. 558.

**THE RING OF AMASIS**. From the Papers of a German Physician. By ROBERT BULWER LYTTON, ("Owen Meredith,") New York: Harper & Brothers. 1863. 12mo. pp. 301.

**MARTIN POLE**. A Novel. By JOHN SAUNDERS, Author of "Abel Drake's Wife." New York: Harper & Brothers. 1863. 8vo. pp. 118.

**MARY LYND SAY**. A Novel. By the Lady EMILY PONSONBY, Author of "The Discipline of Life," &c., &c. New York: Harper & Brothers. 1863. 8vo. pp. 155.

**RACHEL RAY**. A Novel. By ANTHONY TROLLOPE, Author of "Orley Farm," &c. New York: Harper & Brothers. 1863. 8vo. pp. 128.

**JOHN MARCHMONT'S LEGACY**. A Novel. By M. E. BRADDON, Author of "Aurora Floyd," &c. New York: Harper & Brothers. 1864. 8vo. pp. 186.

The following Pamphlets, Sermons, Reports, &c., have been received: Several of them are full of the "seeds of things," and deserve careful comment.

**DOES THE BIBLE SANCTION AMERICAN SLAVERY?** By GOLDWIN SMITH. Cambridge: Sever & Francis. 1863. 12mo. pp. 107.

**THE CHURCH'S MISSION TO WORKING MEN**: A Report to the Board of Missions, at Providence, R. I., Oct., 1863. Philadelphia: J. S. McCalla. 1863. 8vo. pp. 48.

**REV. WILLIAM PARET'S SERMON**, at the Diocesan Convention of Western New York, in Christ Church, Rochester, Aug. 19, 1863. 12mo. pp. 25. "Shortcomings in the Church's Work for Children."

**REV. DR. BEARDSLEY'S DISCOURSE**, to the Pupils of the Episcopal Academy of Connecticut. "The Profit of Wisdom." 8vo. pp. 20.

**REV. R. B. FAIRBAIRN'S SERMON**, in the Chapel of St. Stephen's College, Annandale, N. Y. 8vo. pp. 19.

**REV. DR. C. P. KRAUTH'S DISCOURSE**, at the 346th Anniversary of the Reformation, in St. John's (Evangelical Lutheran) Church, Philadelphia, Nov. 1, 1863. 8vo. pp. 15.

**REV. WILLIAM STEVENS PERRY'S HISTORICAL SKETCH**, of the Episcopal Church in Portland, Maine. 1863. 8vo. pp. 16.

REV. R. M. ABERCROMBIE'S APOLOGY for the Græco-Russian Church; with reference to the Filioque. New York: 1863. 8vo. pp. 16.

E. DELAFIELD SMITH'S ARGUMENT, in the case of the Prize Steamer, Peterhoff. New York: 1863. 8vo. pp. 25.

CHARLES J. STILLE'S ADDRESS, before the Society of the Graduates of Yale College, July 29, 1863. New Haven. 8vo. pp. 38.

A FEW QUERIES; Suggested by a late Correspondence by!

CATALOGUE of the Officers and Students of Yale College. 1863-64. New Haven. 8vo. pp. 64.

JOURNAL OF THE FIRST GENERAL COUNCIL, of the Protestant Episcopal Church, in Liberia, West Africa. At its First Session, Feb., 1863. With the Constitution then adopted. Monrovia. 1863. 8vo. pp. 20.

REPORT OF THE COMMITTEE of Merchants of New York, for the relief of the Colored people in the Riots of July, 1863. New York. 1863. pp. 48.

CHARTER AND BY-LAWS of the New York Medical College for Women. 1863. 16mo. pp. 14.

THE SPONSOR'S GIFT, &c. By N. S. RICHARDSON, D. D.

This little Manual on Confirmation, which, in one form or another, has appeared in several editions, is now neatly published by Mr. PORT, at the Bible and Prayer-Book Depository, and is sold by the dozen, or larger quantity, at cost, for gratuitous distribution. No. 5 Cooper Union, Fourth Avenue. 18mo. pp. 60. 1864.



# ECCLESIASTICAL REGISTER.

## SUMMARY OF HOME INTELLIGENCE.

### ORDINATIONS.

#### DEACONS.

Name.	Bishop.	Time.	Place.
Chamberlain, N. H.	Eastburn,	Sept. 21, 1863,	Emanuel, Boston, Mass.
Fischer, Charles L.	Potter, A.	Nov. 8, "	St. Matthew's, Francisville, Pa.
Kern, Moses L.	De Lancey,	Nov. 1, "	St. Peter's Chap. Geneva, W. N. Y.
Locke, George Lyman,	Eastburn,	Nov. 7, "	Grace, Boston, Mass.
Luqueer, Lea,	Potter, H.	Oct. 4, "	Christ, Brooklyn, N. Y.
Matthews, John R.	Potter, H.	Sept. 13, "	St. Mary's, Cold Spring, N. Y.
Meili, John Henry,	Lee, H. W.	Nov. 1, "	Trinity, Davenport, Iowa.
Rogers, Lewis Loren,	De Lancey,	Sept. 20, "	St. Peter's, Geneva, W. N. Y.
Seibt, Charles Theo.	Odenheimer,	Sept. 20, "	St. Mary's, Burlington, N. J.

#### PRIESTS.

Name.	Bishop.	Time.	Place.
Rev. Beauchamp, W. M. De Lancey,		Nov. 20, 1863,	Trinity, Geneva, W. N. Y.
" Bishop, E. Ferris, Williams,		Sept. 22, "	Chapel, Middletown, Conn.
" Brown, Henry M. De Lancey,		Nov. 20, "	Trinity, Geneva, W. N. Y.
" Brush, Abner P. Upfold,		Sept. 16, "	St. John's, Crawfordsville, Ind.
" Coan, Edwin, De Lancey,		Nov. 20, "	Trinity, Geneva, W. N. Y.
" Copeland, G. W. D. Potter, H.		Oct. 17, "	St. James's, Fordham, N. Y.
" Edson, Samuel, Upfold,		Sept. 16, "	St. John's, Crawfordsville, Ind.
" Henderson, Geo. D. Lee, H. W.		Sept. 9, "	Grace, Topeka, Kansas.
" Hickox, Wm. H. Lee, H. W.		Sept. 9, "	Grace, Topeka, Kansas.
" Hilliard, S. H. Eastburn,		Sept. 19, "	Trinity, Boston, Mass.
" Holden, Robert, Potter, H.		Oct. 17, "	St. James's, Fordham, N. Y.
" Leavitt, John M. Bedell,		Oct. 31, "	St. James's, Zanesville, Ohio.
" Morris, M. Kemper,		Aug. 26, "	St. Paul's, Plymouth, Wisconsin.
" Pearce, John T. Williams,		Oct. 22, "	Trinity, Seymour, Conn.
" Phillips, Duane S. Hopkins,		Oct. 7, "	St. Peter's, Bennington, Vt.
" Ritter, Charles, Odenheimer,		Sept. 20, "	St. Mary's, Burlington, N. J.
" Rogers, John H. Clark,		Nov. 15, "	Holy Trinity, Brooklyn, N. Y.
" Tyng, Step. H., Jr. Potter, H.		Sept. 11, "	Holy Comforter, Poughkeepsie.
" Weaver, Lewis G. De Lancey,		Sept. 20, "	St. Peter's, Geneva, W. N. Y.

### CONSECRATIONS.

Name.	Bishop.	Time.	Place.
Christ,	Eastburn,	Dec. 1, 1863,	Hyde Park, Mass.
Grace,	Potter, H.	Oct. 13, "	Pelham, N. Y.
Holy Spirit,	Potter, H.	Oct. 29, "	Rondout, N. Y.
St. James's,	Potter, A.	Nov. 20, "	Pittsburgh, Penn.
St. John's Chapel,	De Lancey,	Oct. 29, "	Geneva, W. N. Y.
St. John's,	Bedell,	Oct. 21, "	Youngstown, Ohio.
St. John's,	Potter, A.	Oct. 20, "	Lower Merion, Penn.
St. John's,	Talbot,	Aug. 16, "	Denver, Colorado Territory.
St. Luke's,	Potter, A.	Oct. 21, "	Lebanon, Penn.
St. Mark's,	Chase,	Oct. 23, "	Holderness, N. H.
St. Michael's,	Hopkins,	Sept. 29, "	Brattleboro, Vt.
Trinity,	Potter, A.	Nov. 17, "	Washington, Penn.

## OBITUARIES.

REV. DENNIS SMITH, Rector of St. James's Church, Theresa, W. N. York, died at Theresa, Sept. 28, 1863. He was of English descent, and in England had been a Methodist local preacher. He was ordained Deacon by Bishop H. Potter, in St. Luke's Church, New York, Nov. 16, 1860; and Priest by Bishop DeLancey, in St. James's Church, Theresa, May 16, 1862. He left behind him the reputation of a conscientious, earnest, faithful Minister, sincerely devoted to the cause of Christ and the Church.

The REV. WILLIAM WATSON died in Providence, R. I., on Saturday, Oct. 3d, 1863, at the age of 55 years. He was born in New Milford, Conn., Aug. 21, 1808. He was ordained Deacon in St. John's Church, New Milford, Conn., July 1st, 1835, by the Rt. Rev. T. C. Brownell, and Priest, by the same Bishop, in Trinity Church, Northfield, Oct. 17, 1836. Immediately after his ordination, the Parishes in Bethlem and Northfield constituted his pastoral charge. In May, 1837, he entered on the Rectorship of St. Peter's Church, Plymouth, Conn. While at this post, he was appointed to raise funds for Trinity College, and was in a large measure successful. In 1838, he was chosen Secretary of the Litchfield County Convocation, and by the unanimous voice of the members, was continued in the office till 1850, when he resigned St. Peter's, and retired from the Diocese. Also, in 1849, he was elected Secretary of the Diocesan Convention, and exercised the office till he went into the Diocese of New York, and took charge of Christ Church, Hudson, Sept., 1850, where he remained twelve years. He resigned the Rectorship,—during which a large Church had been erected,—in April, 1862, in order to assume the duties of Secretary and General Agent of the Church Book Society. He had succeeded in raising a Publishing Fund of \$10,000, and was planning measures of greater magnitude. At the time of his decease he was preparing for the 37th Annual Meeting in Providence. Mr. Watson was an honest, earnest, conscientious, resolute, and devout man: and as a Pastor and Preacher, these traits emphatically characterized him. In 1842, he published a treatise, "Who are Christ's Ministers?" and, in 1848, an elaborate and able pamphlet, "The School Fund Perverted;" in both which, he showed a thorough acquaintance with the Church argument, and extensive reading in the history of Puritanism. His remains were interred at Watertown, Conn., Oct. 7th, by the side of his first wife.

At the Annual Meeting of the Protestant Episcopal S. School Union and Church Book Society, held in St. Stephen's Church, City of Providence, R. I., Oct. 6th, 1863, the following resolutions were passed—

WHEREAS, it has pleased Almighty God, in His wise providence, by a sudden visitation of death, to cut short the faithful labors of our late Secretary, the Rev. WILLIAM WATSON; the Sunday School Union and Church Book Society, of which, for two years, he was a most efficient and devoted officer, would hereby record their tender sense of his great worth, and their own almost irreparable loss; therefore,

*Resolved*, That, in all the relations which have bound our departed brother, whether to the Society or to ourselves personally, we must ever cherish his memory with unfeigned and most affectionate regard, recalling with especial admiration and gratitude, the zeal, energy, and great success with which he labored for the interest of this Society.

*Resolved*, That in the abrupt and seemingly premature summons which called our 1st Secretary from his probation to his reward, we recognize the fragile tie which holds us to the solemn responsibilities and duties of life, and the impressive admonition which warns us to do with our might whatsoever our hand findeth to do.

*Resolved*, That a copy of these resolutions be sent to the family of the deceased, and that they be placed on the minutes of the Society, and published in the Church papers.

A true copy of the original,

JOHN C. HOLLISTER, Sec'y pro tem.

The Rev. JOHN WAYLAND, D. D., died at Saratoga Springs, New York, October 16, 1863. He was born of Baptist parents in New York City, and lived, in his

childhood and youth, in the City of Troy, where his father was pastor of a Baptist Church. After graduating at Union College with high honors, he became Professor of Mathematics and Rhetoric, in Brown University, Providence, R. I., of which institution his brother, Dr. Francis Wayland, is President. He became a Baptist preacher, and was for many years settled over a Baptist congregation in Salem, Mass. Having entered the Ministry of the Church, he was for a time Rector of St. John's Parish, Canandaigua, W. N. Y. In 1848, he became Rector of St. James's Parish, Roxbury, Mass., where he remained twelve years. About two years since, he removed to Saratoga, where he has since resided, officiating and preaching occasionally, but having no parochial charge.

The Rev. SAMUEL B. DALRYMPLE, Rector of Grace Church, Honesdale, Penn., died at that place, Oct. 27, 1863, aged 30 years. He was ordained Deacon by Bishop A. Potter in St. Luke's Church, Philadelphia, July 6, 1856, and Priest, by the same Bishop, Nov. 28, 1857, in St. Paul's Church, Lock-Haven, Penn.

The Rev. WILLIAM HORTON, D. D., Rector of St. Paul's Church, Newburyport, Mass., died at that place, Oct. 29, 1863, aged 59 years. He was born at Newburyport, March 14, 1804. In 1835, he became Rector of Trinity Church, Saco, Maine; in 1840 he was Rector of St. Thomas's Church, Dover, N. H.; he afterwards officiated in Salem, and Brookline, and Boston; and in 1853, became Rector of St. Paul's, Newburyport, and remained so until his death. His property, about \$100,000, he bequeathed to various charitable objects, leaving his Library to Hobart College.

THE REV. GEORGE L. FOOTE, Rector of Zion Church, Morris, W. New York, died at Morris, Nov. 7th, 1863, aged 51 years. He was born at Newtown, Conn., March 3, 1812; his father being trained in the Church's ways by that staunch Churchman, Rev. Dr. Burhans. Struggling with embarrassments, he prepared for College under Rev. B. G. Noble, of Elizabeth, New Jersey, and graduated with honor at Trinity College, 1837. For about three years, he was Principal of Newtown Academy, Conn., built by his influence. He was ordained Deacon in Trinity Church, New Haven, June 9, 1840, and Priest in St. John's Church, Bridgeport, Nov. 3, 1841, by Bishop Brownell. He was Rector of Christ Church, Roxbury, Conn., about 10 years, officiating also in St. John's Church, Washington, St. Andrew's, Kent, and performing other missionary duty. During this time he was also Principal of Roxbury Academy. In 1850, he accepted a call to Zion Church, McLean, W. N. Y., where in his unsparing labors he laid the foundation of the disease which terminated his life. He also founded the Parish of St. Mary's, Truxton. Associated with his Brother-in-Law for about two years, the Rev. H. V. Gardner, he had charge of the Parishes in Homer, Cortland, Truxton, and McLean. For about two years, he was Rector of Christ Church, Sherburne. He next became Associate Rector of St. Andrew's, New Berlin, with the Rev. R. Whittingham, and Principal of the Parochial School, where he remained about three years. He was elected Rector of Zion Church, Morris, in March 1860, and remained there until his death. His life was one of exemplary labor and fidelity, and his long continued and painful illness was a beautiful illustration of patience and uncomplaining submission. He was prostrated by paralysis May 13, 1862. Two of his sons are preparing for the Ministry. The example and labors of such men do not die with them.

The Rev. GEORGE W. HATHAWAY, formerly Rector of Trinity Church, West Troy, N. Y., died at Dorchester, Mass., Nov. 15, 1863.

The Rev. EDWARD DAVIS, D. D., died at South-Ballston, N. Y., Nov. 19, 1863, aged 59 years and 8 months. He was the founder and first Rector of the Parish of Calvary Church, Burnt Hills, in the same Diocese.

The Rev. HENRY MARSH, died at Bloomfield, New Jersey, Nov. 26th, aged 31 years. He was Rector of Christ Parish in that town. He was ordained Deacon, by Bishop H. Potter, in Holy Trinity Church, Brooklyn, N. Y., May 23, 1855; and Priest, by Bishop Eastburn, in St. Stephen's Chapel, Boston, Mass., July 29, 1858.

## CONVERSIONS TO THE CHURCH.

Mr. ALBERT G. SMITH, formerly a Methodist Minister, has applied to be admitted Candidate for Holy Orders in Minnesota.

Mr. JOHN R. MATTHEWS, lately ordained Deacon by the Rt. Rev. Bishop H. Potter, was formerly a Dutch Reformed Minister.

Mr. LEWIS L. ROGERS, lately ordained Deacon by the Rt. Rev. Bishop De Lancey, was formerly a Methodist Minister.

At a meeting of the Standing Committee of the Diocese of Massachusetts, held on Monday, Oct. 5th, testimonials were received of George Denham (late a minister of the Trinitarian Congregational Denomination) and Peter Henry Steenstra, (late a minister of the Baptist Denomination,) applying to be admitted Candidates for Holy Orders.

Mr. MOSES LAWRENCE KERN, lately ordained Deacon by the Rt. Rev. Bishop De Lancey, was formerly a Methodist Minister.

Mr. JOHN HENRY MEHL, lately ordained Deacon in Iowa, was formerly a German Evangelical Minister.

## ANNUAL MEETING OF THE BOARD OF MISSIONS.

The twenty-eighth Annual Meeting of the Board of Missions of the Protestant Episcopal Church, was held in Grace Church, Providence, R. I., at 5 o'clock, on Wednesday, Oct. 7th, and continued in session until Friday evening. The Annual Sermon before the Board was preached, on Wednesday evening, by the Rev. M. A. D'W. Howe, of Philadelphia.

The Report of the Domestic Committee states, that the Committee, in making the appropriations for 1863, were not obliged to resort to curtailment to any great degree, and appropriations have been made for a missionary in Colorado, for more missionaries in California, Oregon, and Washington, and, at a late period of the year, for Missionaries in Nevada, and for the exploration of New Mexico. The receipts of the year have been \$37,458 05, exceeding the receipts of last year by \$2,134 14. The payments of the year have been \$36,717 75; aggregate indebtedness for Missionaries' salaries, &c., \$9,681 46; actual deficit Oct. 1st, \$8,937 09. The amount received from legacies was \$1,989 36. The Committee have received notice of several bequests. An extended and careful review of the field concludes the Report, which was referred to a special Committee of five; as were also the several Reports of the Missionary Bishop of Washington and Oregon, and of the Missionary Bishops of the North west. The Committee consisted of Bishop Burgess, Rev. Drs. Coxé and Holland, and Messrs. William Welsh and Ives.

This Committee, in their Report, submitted Resolutions which were adopted in relation to the faithful and devoted laymen, Bradish and Seymour; to the necessity for a large increase of contributions, in view of the fresh fields opening, and in view of the undiminished resources of the people, in the midst of civil war.

The following Resolution, also submitted in the Report, was discussed by the Rev. Drs. Randall, of Boston; Coxé, of New York; John Cotton Smith, of New York; Balch, Clark, of Connecticut; Haight, of New York; Bishop Bedell, of Ohio; Messrs. Welsh, of Philadelphia; and Keene, of Wisconsin, and adopted:

*Resolved*, That an improved scheme for gathering and calling out the beneficence of the Church, is imperatively necessary, and that the Domestic Committee are earnestly requested in communication with the parochial clergy, to devise new instrumentalities, and to seize all favorable opportunities for awakening the consciences of all the members of the Church, to an enlarged view of their duty with respect to Missions in our beloved country.

A Resolution was also offered, directing the Domestic Committee to insert the amount received from legacies for (1) such general objects of usefulness as the Committee might deem best, or (2) for the support of missionary principles. A motion was made to strike out clause marked (1) so as to restrict such endowments to the Episcopate. This motion was advocated by Rev. Messrs. Randall, Wharton and Duane, and opposed by Bishop Burgess and Mr. Welsh. The amendment was carried, and the Resolution as amended, passed.

The following Resolutions, submitted by the Committee, were also adopted:—

*Resolved*, That the peculiar wants of New Mexico suggest the propriety of establishing a Mission at Santa Fe, on the associate or collegiate plan, with a view to the organization of Schools of both sexes, and to the gradual development of itinerant work throughout that Territory.

*Resolved*, That the Board have heard with satisfaction that the Missionary Bishop of the North-west has visited Utah and its Capital; that it would have been a cause of devout gratitude had he been allowed to preach the Gospel there; and that if this was impossible, the Board trust that the time may not be very far distant, when there shall be no part of our national territory in which a Christian minister shall not have, in the discharge of his office, all the protection which is extended to missionaries in heathen nations.

The Report of the Foreign Committee was read by Rev. S. D. Denison, Secretary and General agent.

In this Report, the remarkable commercial prosperity of the country, in the midst of civil strife, is noted, and yet the increase of receipts was but \$3,687 89 more than in the previous year. The total amount of receipts for the year ending October, 1863, was \$54,260 07. The expenses exceed the receipts something more than \$21,000.

These funds have been expended upon the Missions in Greece, Africa, China, Japan, and South America. About \$21,000 had been expended in Africa, and a like amount in China and Japan, and about \$2,500 in South America. The amount of legacies was \$1,615.

The Report of the Special Committee on the Foreign Committee's Report was presented by Bishop Bedell.

The most remarkable feature in this Report was the Special Report on the new Church Organization in Liberia. In this Report, which was submitted by Bishop Burgess, and unanimously adopted by the Board, the desire was expressed, that the attempt to form an independent Communion in Liberia, should be postponed until a fuller opportunity was obtained for consultation. The Report regretted that the steps for the formation of an independent Church had been so hastily taken, and expressed the opinion that Clergymen, forming such independent Church, must necessarily cease to become Missionaries of the Foreign Committee.

Wm. Welsh, Esq., of Philadelphia, presented the Report of the Committee appointed at the last Annual Meeting of the Board, "To consider the means by which the more neglected portions of the community may be reached by Christian instruction."

This Report was signed by the Bishop of New York, Rev. Drs. Hobart, Leeds, Rev. Mr. Montgomery and Mr. Welsh. The Report was of a very interesting character, and replete with facts worthy of general attention.

Few papers have been ever read to the Church, presenting, in a succinct shape, facts more interesting and views more important. No higher proof of this could be offered, than the general feeling of approval and interest with which the Report was received.

Rev. Dr. Balch offered the following Resolutions, in relation to the Report upon the best means of Christianizing the masses, presented by Mr. Welsh.

*Resolved*, That the Report be printed, and that a copy be sent to each clergyman of the Church.

*Resolved*, That the Committee be continued, with the addition of ——— as members, and that those of the Clergy who take an interest in the subject, and have any suggestion to make, be requested to communicate with the chairman of said Committee, with the view to further report at the next Meeting of the Board.

*Resolved*, That the Clergy are requested to bring the subject presented in the Report to the notice of their respective congregations, in such form and manner as they may severally deem best.

The Resolutions were discussed with great earnestness, and were adopted.

#### PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY.

The General Protestant Episcopal Sunday School Union and Church Book Society held its Annual Meeting, Oct. 6th, in St. Stephen's Church, Providence, R. I. Bishop Clark presided. Rev. Dr. Waterman read Prayers.

The thirty-seventh Annual Report, owing to the death of the late Secretary, Rev. Wm. Watson, was read by Bishop Clark. We give an abstract of it:

It renders devout thanks to Almighty God for improvement and progress in troublesome times. There had been an improvement in the financial condition of the Society within the past year, amounting to \$10,000, exclusive of the amount received for the Builder's Fund, \$2,822 22. There has also been an increase in the same time in the sale of books. The amounts received for specific contributions had been encouraging. Six annual Gift Libraries, for missionary use, had been founded by the donation of \$250 each. Two others had been established, but not fully paid for. Nine persons had been made Patrons of the Society by the gift of \$100 each. Two persons had been constituted Honorary Members at \$50 each. Eighteen persons have become Life Members by the payment of \$30 each. Donations of the stereotype plates of four books had been made: one by Charles H. Hall, D. D., and the others by Rev. Elvin K. Smith. Francis J. Huntington, a publisher of New York, had donated 1000 volumes of the "Life of Faith." Within the last eleven months, the Society had issued seventeen miscellaneous publications and nineteen volumes for the Sunday School and Juvenile Libraries. Six others were far advanced, and four more had been brought out by the Society, with equal labor, of their own publications for their authors. Their little periodicals, the "Children's Magazine" and the "Children's Guest," continued to be attractive and useful, and to prosper. There had been a corresponding improvement in the financial condition. The Executive Committee were emboldened by past success to ask for another \$10,000, to enable them to operate still more vigorously. They acknowledge the prepayment to the Society of a legacy in the lifetime of Wm. C. Pierrepont, Esq.

The following Resolutions were advocated by Rev. Drs. Clark, of Waterbury, Conn., and Randall, of Boston, Mass., and were adopted.

*Resolved*, That this Board sanctions the step taken by the Executive Committee towards furnishing a larger list of approved books, to serve till such time as we can replace them with our publications.

*Resolved*, That this Board has heard with pleasure that ten thousand dollars have been raised for a working capital for this Society; and that it endorses the action of the Executive Committee, which has authorized and recommended the further prosecution of the appeal.

*Resolved*, That this Board recognizes in the publications of this Society, a chief instrument for the diffusion of the Gospel, and a source of sanative influence for the evils of the times, which give it a claim on every patriot and Christian.

The Annual Sermon was delivered on the preceding evening, in Grace Church, by Rev. Dr. W. F. Morgan, of St. Thomas's Church, New York City.

#### SOCIETY FOR THE INCREASE OF THE MINISTRY.

The Annual Sermon before the Society for the Increase of the Ministry, was delivered at 7½ o'clock, Oct. 6th, in Grace Church, by the Rev. Dr. A. Cleveland Cox, of New York.

An abstract of the Annual Report was read, previous to the delivery of the Sermon.

"The Society for the Increase of the Ministry" is a general Society of the Church, organized about six years ago, but it has been active only four years. It now presents its sixth Annual Report, of which the following is a brief abstract:



Contributions to the Society during the year, from fourteen Dioceses, \$8,600; total receipts, \$9,800—the largest sum ever received by the Society during a single year. Expenditures, \$7,000.

The Society has rendered aid during the year to fifty-two young men belonging to the Dioceses of New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Western New York, New Jersey, Pennsylvania, Kentucky, Illinois, Indiana, Iowa and Minnesota. They are pursuing their studies at our seminaries of learning in various sections of the country. The whole number aided since the formation of the Society, is one hundred and eleven. Seven have been ordained during the past year, making in all twenty-seven who are known to have taken Orders. Several more are expecting to be ordained this Fall. The average age of the young men aided by the Society is twenty-two years, and more than one half of the present number have already been admitted Candidates for Orders. Among the beneficiaries are sons of our most faithful and honest missionaries, and of our ill-paid parish Ministers. All have presented the most undoubted testimonials, and we believe that with scarcely an exception, they will amply repay the Church for all her expenditures on their behalf.

On the following day, a public Meeting was held in behalf of the Society, in Grace Church, at which several addresses were made.

There is one great danger to which this Society is exposed; it is that of adopting as its candidates, young men who will prove no valuable accession to the Ministry. The Church needs Ministers. It is her great need. But they must be *men*, in every sense of the word, or they are not fitted for the Church's work in a day like this. We are glad to see that the Society are disposed to use every possible precaution in the choice of its young men.

#### THE EVANGELICAL KNOWLEDGE SOCIETY.

The sixteenth Annual Meeting of the Board of Directors of this Society occurred at the Church of the Epiphany, Philadelphia, on the 14th of October. In the absence of Bishop McIlvaine, Bishop Lee, of Delaware, presided. After Prayers by the Rev. Dr. Newton, and the singing of a hymn, the Annual Report was read by the Rev. Dr. Dyer, of New York. It shows the receipts during the past year to have been \$28,171 79; the expenditures, \$22,225 53. The property of the Society amounts to \$52,860 18. Whole number of Tracts issued, 541; number of Prayer-Books issued in four years, 105,982; Mission Service, 50,000.

#### AMERICAN CHURCH MISSIONARY SOCIETY.

The fourth Annual Meeting of this Society took place at the Church of the Epiphany, Philadelphia, on Thursday evening, October 15th, at half-past seven o'clock, the President, Rear Admiral Dupont, in the chair. The Annual Report read by the Secretary, shows the amount of receipts during the year to have been \$19,189 41; the balance from last year, \$6,265 03; total, \$25,454 44. The expenses have been: For missions under the care of the Committee, \$12,196 68; for special missions, \$606 24; for foreign missions, \$4,477 16; other expenses, \$240 13; total, \$18,120 21. Balance in the Treasury, \$7,334 24. During the year the whole number of missionaries employed has been thirty-eight—ten more than last year.

#### ST. LUKE'S HOSPITAL, NEW YORK.

On Sunday evening, Oct. 18, St. Luke's day, Anniversary services were held in the Chapel of St. Luke's Hospital. Bishop Potter presided, and after prayers, Scripture reading, and singing, the Report of the Board of Managers was read. During the year, 643 patients, 100 more than in the previous year, have been treated in this Hospital; 371 being males. Discharged, 439; died, 82; remaining, 122. One third are American, one half Irish or of Irish parentage; the remainder English or other Europeans. Episcopalians 280; other Protestants 224; Romanists 133; unknown 6. Of the whole number, 106 were children. During the past few months, five new charity beds have been added. There are now 25 such

beds, 10 of which are permanent by endowment. The receipts from Charitable Associations, individual donations, parochial collections, &c., amount to \$22,003 41; of which sum patients have paid for themselves \$3,188 89, and the U. S. for board of sick and wounded, \$2,566. The expenditures have about equalled the receipts. The outlay and income, the past year, are \$3000 larger than ever before.

#### CONVENTION OF THE DIOCESE OF NEW YORK.

This Convention met at St John's Chapel, New York City, on Wednesday, Sept. 30, and continued in session until Friday evening. The most important business before the Convention was the proposed division of the Diocese. The following Report was made by the Committee of Nine appointed by the last Convention of the Diocese under the following resolution:

*Resolved*, That a division of this Diocese at the present time is inexpedient; and that the whole subject of Division be referred to a Committee, to be appointed by this Convention, to consider it in conference with the Bishop, and to report to the next Convention,"—

Respectfully report that they have conferred with the Bishop as directed, and have, with much time and labor, carefully considered the subject referred to them, and as the result of many deliberations, report the following resolutions:

*Resolved*, First, That when a division of the present Diocese of New York takes place, it shall be into three Dioceses.

*Resolved*, Second, That the First Division shall consist of the three Counties of Kings, Queens, and Suffolk.

*Resolved*, Third, That the Second Division, as the Convention may hereafter determine, shall consist of the Counties of Rensselaer, Albany, Schoharie, Otsego, Schenectady, Montgomery, Fulton, Saratoga, Washington, Warren, Hamilton, Herkimer, Essex, Clinton, Franklin, St. Lawrence; or of the counties of Westchester, Putnam, Dutchess, Columbia, Rensselaer, and Washington.

*Resolved*, Fourth, That whenever, in either of those districts other than that in which lies the City of New York, a majority of the Clergy entitled to seats in the Convention of the Diocese, and also a majority of the parishes represented by their Wardens and Vestrymen, shall present to the Convention, through the Bishop of the Diocese, their written request that said district be set apart and become a separate Diocese, then, if such request shall receive the approval of the Convention, together with that of the Bishop, the said district shall thereupon be set apart as a separate Diocese, and the Convention shall take measures to secure the ratification of such Division by the General Convention.

*Resolved*, Fifth, That the Episcopal Fund of the present Diocese of New York shall be and remain for the use and benefit of the Diocese in which the city of New York shall be situated.

All of which is respectfully submitted.

A. N. Littlejohn, Chairman; J. H. Price, Alex. H. Vinton, Robert Lowell, T. M. Peters, Murray Hoffman, William Betts.

New York, June 5, 1863.

Hon. Edward Haight then read a minority Report.

Hon. Murray Hoffman offered the following Resolutions:

*Resolved*, That in the opinion of this Convention, the Episcopal services which can be rendered by a single Bishop, however unsparing and devoted he may be, are inadequate to meet the wants of the Diocese.

*Resolved*, That a division of the Diocese is the most efficient and most expedient method of supplying those wants; most consonant with Ecclesiastical polity; will greatly promote the interests of the Church, and ought to be carried into effect as speedily as practicable.

*Resolved*, That this Convention approve of and adopt the system and plan of division reported by the Committee of Nine, whose Report has been laid before it.

The Rev. Dr. McVickar proposed the following Resolution:

*Resolved*, That, previous to any decided action on the division of the Diocese, it is expedient to determine the principles involved in such division, and the relation which the parts divided may advantageously be made to hold permanently to each

other, with a view to the adoption by the Church at large of a Provincial System, standing intermediate in union and legislative action between Diocesan Conventions and the General Council of the Church, as being a System obviously demanded by the rapid extension of our Church, and the varied and local interests thereby necessarily awakened.

The discussion on Mr. Hoffman's Resolutions was earnest, sometimes able, not always courteous or dignified. This was the test question: and order being restored, the vote was announced as follows:

	Ayes.	Noes.
Clerical, .....	58	69
Lay, .....	37	48
Total, .....	95	117

The Resolutions were declared lost.

Dr. A. H. Vinton then moved that the Resolutions of the Committee of Nine be laid on the table. Which was carried.

#### FRUIT OF CONGREGATIONALISM IN NEW ENGLAND.

We find the following report of a late Unitarian Convention at Springfield, Mass., which is worth preserving. There is no small amount of teaching, even within the Church, the inevitable tendency of which is to the same result. Yet it is arrogant in tone, and denunciatory of all who will not accept its dogmas, and follow in its ranks. The Rev. Mr. Frothingham, of New York, preached the Convention Sermon. The (Springfield) *Republican* describes him as "the Theodore Parker of the denomination, minus the Parker truculent temper and savage dogmatism. He was elaborate and picturesque in dwelling on the beauty of Springfield and its homes—the autumnal foliage and mellowed sunshine—and said it was "like a smile of God." Three distinguished features of the Convention were the subject of his congratulation: 1, that through all the exercises there was no reading of the Scriptures; 2, that there was no Communion Service; and 3, that there was a prayer meeting without any prayers; for the gathering, he held, was lifted above the necessity for these formalities; it had the spirit of Scripture without the letter; the communion of hearts and consecration of lives, without the often hollow ceremony; and the devotion and spirituality, the aspiration, the wish, that is ever prayer with God."

#### CHURCH IN LIBERIA.

The (London) *Colonial Church Chronicle*, for November, contains two Letters, which we give in full. The first is from an English correspondent, and is as follows:—

"Bishop Payne is a *Missionary Bishop*, sent as such to 'Cape Palmas and the posts adjacent;' he has no *diocesan* jurisdiction. By the Canons of the American Church, six Presbyters canonically resident within certain prescribed limits can, with the laity, constitute a new Diocese, frame Canons, &c. The Missionary Bishop ceases, *ipso facto*, to have jurisdiction within the new Diocese so formed. The Convention of the new Diocese can either elect a Bishop, or ask, *pro tempore*, the Missionary Bishop to continue to officiate as their Bishop. But they can, whenever they like, choose a Bishop, and when one is so chosen, the Missionary Bishop ceases to have any connection with them. The Convention *may* choose the Missionary Bishop as their Diocesan, though he must still continue to act as Missionary Bishop over the country or district *not* included within the new Diocese. The American Church, however, prefers in practice that the Missionary Bishop should *not* thus be chosen diocesan. Now the Liberians have constituted themselves into a Diocese. Bishop Payne by that act ceases to have, and does not now claim, any jurisdiction within the newly-formed Diocese, but continues to be 'Missionary Bishop to Cape Palmas (where he resides,) and parts adjacent.' Cape Palmas is upwards of 250 miles from Monrovia, the seat of the new See. On the formation of the new See, the Liberian Convention 'requested Bishop Payne to continue his Episcopal supervision of the Church in Liberia, and to perform Episcopal Offices where they may

be needed throughout the country.' Bishop Payne has consented to do this, not because he is Bishop of the Liberians, but because, acting canonically, the Liberian Convention has requested him so to do. In consenting to this request, he himself confined his consent to the time 'during his residence on the coast.' All this shows that he does not regard himself as Bishop of Liberia, and does not consider the action of the Liberians as uncanonical or irregular.

Judged by the *American* canons, the course of the Liberians is strictly canonical; Bishop Payne has no *veto* whatever in the matter: and the Liberians are now *de jure* as well as *de facto*, an independent Church, though without a Bishop.

When the United States became independent of England, the Church in the States went very irregularly to work in framing Constitution, Canons, &c., and yet, how could they have acted otherwise? The Liberians are now (*parvis componere magna*) exactly in the same position in which the Americans were when they became independent. Liberia is now, by the Act of the United States, acknowledged an independent State. Therefore—to speak *more Americano*—the Church in Liberia is entitled to organize herself as independent of the Church in the United States, even as the Church in the United States did when separated from England, and as the Church in the South has done, since she has regarded herself as separated from the Church in the North. If the Church in the States originally acted, and the Church in the Southern States now acts, aright, so does the Liberian Convention. These cases must all be tried by the same rules, and stand or fall together; there is no difference whatsoever in principle."

The present position of Church Administration in Liberia is thus summarized:—

"a. Our Constitution divides Liberia, *prospectively*, into four Sees, as we have four counties.

b. When four Presbyters reside in a county, they can, *i. e.* a majority, organize a Diocesan Synod.

c. But six resident Presbyters in a Diocese are requisite to elect a Bishop.

d. The clergy in one or more counties can unite and form a Diocese.

e. It is understood, but *not* enacted, that no Liberian is to be called to the Episcopate while Bishop Payne lives and acts with us. It is *not* enacted, because an emergency may arise which may force us to an election."

The Editor of the Chronicle adds:—"We own that we were also apprehensive lest the movement of the Liberians might prove injurious to some of the distinctive principles of the Anglican Church. The temptation to compromise with Ultra-Protestantism must certainly at present be strong in Liberia, where every kind of American (and British) schism is rampant. It is re-assuring, however, to find that hitherto the tendency in Liturgical matters has been conservative, and even restorative. The Committee of Convocation has adopted the American Prayer-Book as a whole. It was proposed to make certain grammatical alterations, so as to assimilate that book to the English one; but this proposal fell through, as also another for restoring the *Venite, exultemus* in Morning Prayer, and restricting the use of *Gloria in excelsis* to the Communion Service. But the Committee has agreed to restore the clause in the *Te Deum*, "Thou didst not abhor the Virgin's womb," and also the invocation in the *Benedicite*, "O Ananias, Azarias, and Misael," &c. They further recommend that the Apostles' Creed shall be read exactly as it stands in our book; and they advise the use of the Athanasian Creed on Christmas-day, Whit Sunday, and Trinity Sunday, and at all meetings of Synods, and of the General Council. They also propose the restoration of the Versicles and lesser Litany, in Matins and Evensong, as in the English book, only reading "our country," instead of "the Queen." And in the Communion Service, they recommend the introduction, after the Gospel, of our Prayer for Unity, to be followed by our second Prayer for the Queen, altered to suit their form of civil government. The above are all the alterations proposed."

The other Letter is from the Rev. G. W. Gibson, as follows:—

#### " ORGANIZATION OF THE CHURCH IN LIBERIA.

MONROVIA, LIBERIA, AUGUST 5, 1863.

SIR,—I do not wonder that 'anxiety, if not mistrust,' has been excited in the minds of many in America, with regard to the Church organization in Liberia, when I consider what a variety of reports have reached that country concerning it.

I think, however, that a brief statement, through the medium of your *Chronicle*, will correct any erroneous impression that may have been made. Church Organization has been a matter of thought and discussion amongst us for the last several years; and the need of its existence, to give order, regularity, and life to the Church in this country, has been generally felt and expressed by both Liberian and foreign Missionaries.

In April of last year, Bishop Payne called together the Clergy, to meet at Cape Palmas, for the purpose of organizing the Church. It was soon manifest, however, that he wished such an organization as would place us under the General Convention in the United States of America. This was deemed to be impracticable. The result of that meeting, therefore, was simply the formation of a General Missionary Convocation.

The Liberian Clergy left that meeting more impressed than ever with the importance of securing for the Church here a complete organization as soon as practicable. Situated in our own country, we felt that nothing less than that power, privilege, and freedom which the Church has in other countries, would meet the necessities of our case. Such an organization was effected by the unanimous vote of the Liberian Clergy and Lay Delegates in General Council, in February last, in this city.

No such thing has been done as dividing the Church into four Sees. (See Article 3d of the *Constitution*.) This is *prospective*. It will, no doubt, be many years before we have more than one Diocese. But we thought best to insert that article in the *Constitution* at its formation, to save the necessity of doing so hereafter, as we do not intend to be exposed to the inconvenience of large Dioceses.

Our friends abroad need have no misgivings as to our action in this matter. The Clergy in this country know what they are doing; and will, with God's blessing, and the Christian sympathy of Churches abroad, prove their ability, in the faithful discharge of the duties and responsibilities growing out of their new position.

(Signed) G. W. GIBSON,  
President of the General Council, P. E. Church, Liberia."

#### THE NEW AMERICAN CHURCH IN PARIS.

The corner stone of the American Episcopal Church of the Holy Trinity, in the Rue Bayard, Paris, was laid with appropriate ceremonies, at twelve o'clock on Saturday, September 12, the fifth anniversary of the commencement of the services of the American Church in the metropolis of France. Owing to the circumstance that no American Bishop was in Europe at the time, the Rev. Dr. Caswall, prebendary of Salisbury and vicar of Figheldean, was invited to take the chief part in the services, on account of his long continued connection with America and the American Church. There were present also the minister of the congregation, the Rev. W. O. Lamson, the Rev. Dr. Littlejohn, of the Church of the Holy Trinity, at Brooklyn, N. Y., the Rev. Dr. Clarkson, of Chicago, Illinois, the Rev. Mr. Forbes, of the English Church in the Rue d'Aguesseau, the Rev. Archer Gurney, of the Rue de la Madeleine, M. l'Abbe Guettee, editor of *L'Union Chretienne* and *L'Observateur Catholique*, and three ministers of the Russo-Greek Church in Paris, M. Wassilieff, arch-priest, in charge, his brother priest of the same name, and the Deacon, M. Opotsky. All of the American Clergy present took part in the Services. The architect of the Church is M. Nourrigat, of Paris. The material will be the ordinary white stone of the neighborhood. The area, eighty-five by thirty-five, will be divided by pillars supporting galleries with a high clerestory, lighted by rose windows. The front wall will be pierced by a triple lancet window, surmounting a rich door way, over which will be a Cross. Above the triple lancet will be a large rose window in the gable. The gable finishes, according to the plan, in a campanile. The buttresses in front are surmounted by finials. The interior roof is finished with groined arches. The organ is designed to stand in the chancel.

It is expected that this church will accommodate five hundred persons. The twenty-five thousand dollars subscribed in America will cover the expense of the building, together with the first installment of the heavy payment required for the site.

## SUMMARY OF FOREIGN INTELLIGENCE.

## DEATH OF ARCHBISHOP WHATELY.

The Right Hon. and Most Rev. Richard Whately, D.D., Lord Archbishop of Dublin and Glendalough, and Bishop of Kildare, Chancellor of the Order of St. Patrick, and a Privy Councillor in Ireland, died Oct. 8, 1863, aged 76 years. He was the fourth son of the Rev. Joseph Whately, D.D., of Nonsuch Park, Surrey, a Prebendary of Bristol, by the daughter of Mr. William Plumer, and was born in Cavendish-square, on the 1st of February, 1787; married, 1821, daughter of William Pope, Esq., of Hillingdon, Middlesex; educated at Oriel College, Oxford, where he graduated, third class in classics, and second class in mathematics, 1808; obtained the first prize for English Essay, 1810; chosen Fellow of Oriel College in 1811; graduated M. A. 1812; was Bampton Lecturer in 1822; appointed Rector of Halesworth, Suffolk, in 1822, and Principal of St. Alban's Hall, Oxford, in 1825, then graduated B. D. and D. D.; consecrated Archbishop of Dublin and Bishop of Glendalough, 1831; succeeded to Kildare in addition, 1846; appointed Professor of Political Economy at Oxford, 1839. His Grace was fifty-ninth Archbishop of Dublin, and fifty-fifth Bishop of Glendalough, and succeeded as eighty-ninth Bishop of Kildare in 1846 (that see having been prospectively united to Dublin under the Church Temporalities Act), on the death of Dr. Charles Lindsay. He was Visitor of Trinity College, Dublin; Prebendary *ex-officio* of Cullen in St. Patrick's Cathedral; Vice-President of the Royal Irish Academy; and Chancellor of the Order of St. Patrick.

It is as an Author that he is best known in this country. The following are his published works:—In 1821 appeared three *Sermons on the Christian's Duty to Established Governments and Laws*, and soon after his *Historic Doubts respecting Napoleon Bonaparte*. In 1823 five sermons of Whately's were published, and in 1825, *Essays on Doctrinal Points*. Next appeared his celebrated books, *The Elements of Logic* (1826) and *The Elements of Rhetoric* (1828), both being originally contributed to the *Encyclopædia Metropolitana*. Between 1820 and 1831 he had written his Essay on the Difficulties in the Writings of St. Paul, his Treatise on the Sabbath, and his work on the Errors of Romanism. In the second work Dr. Whately protested against the Judaizing character of modern Sabbatarianism. This work was so unpopular that he called in the first edition, and copies were sent to this country and given away; one of which is now before us, containing his Autograph. His design in writing against the Errors of Romanism was to show that "the errors and wickedness combined into so vast and complicated a scheme as Popery, had their origin in the depravity of the human heart—not in the ingenuity of priests, and that the growth of the superstition was gradual and imperceptible." He also wrote "*Thoughts on Secondary Punishments*" (1832), "*Lectures on Political Economy*" (1832), "*Transportation*" (1827), "*The Kingdom of Christ*" (1841), "*Introductory Lectures on St. Paul's Epistles*" (1849), "*Cautions for the Times*" (edited and in the main inspired by him), &c. His *Kingdom of Christ* was republished in this country in 1843, and in the following year, was answered by the Rev. Dr. Samuel Buel. He also edited several works and published numerous Pamphlets and Articles in the *Magazines*.

The Archbishop was a good logician but a bad reasoner; not being careful of his premises. He was a man of violent temper, which seems to have been soured by his connection with the famous Romish Convert, Blanco White, who afterwards became a Deist. "In 1848 the whole Church was moved by the appointment of Dr. Hampden to the Bishopric of Hereford. Dr. Whately was not a man to be quiet under such circumstances. Hampden was his friend—an old Oriel man—a Liberal, and battle to the death must be done with his "Tractarian" opponents. Out he came with a furious letter—ill-tempered, bilious, illogical—calling the remonstrants of all parties (the Evangelical Bishop of Winchester at their head) liars, insincere, bigots, and what not."

As a Churchman he belonged to no "School" but his own; which he did not succeed in founding. As has been said "Roman Catholics, High Churchmen, and Evangelicals fell by turns under his lash. His arguments were expended on the



first, his abuse on the second, and his contempt on the third. Writing in good faith, however bluntly, he was indifferent to unpopularity. He once said that he felt perfect amity to candid people, but any who assailed him with unchristian bitterness, profane flippancy, or sophistical misrepresentation, he would rather have against him than on his side."

The Archbishop of Dublin's income consisted almost entirely of the revenues of his diocese, and it may be truly said that according to his means his bounty was unparalleled. His generosity, however, was not impulsive, but well regulated and discriminating. He once boasted in the House of Lords that there was one thing with which he could not reproach himself—he had never relieved a mendicant in the streets. He took care so to administer relief as not to encourage idleness and vice. When he gave away considerable sums of money to relieve deserving persons in temporary difficulties, he was accustomed to get them to sign a document promising to repay the amount, whenever they were able, to persons similarly circumstanced. Among the monuments of his liberality which he has left behind him, is the Whately Professorship of Political Economy, which he endowed in the Dublin University.

#### THE NEW ARCHBISHOP OF DUBLIN.

The Very Rev. Dr. Richard Chenevix Trench, who has been nominated to the Archbishopric of Dublin, is the second son of the late Mr. Richard Trench, brother of the first Lord Ashdown, in the Irish peerage, by Melesina Chenevix, grand-daughter and heiress of Dr. Richard Chenevix, Bishop of Waterford. He was born on the 9th of September, 1807, and was educated at Trinity College, Cambridge, where he graduated in 1829, the year made memorable in the University annals by the contest for the Senior Wranglership between Mr. Phillpotts, now Bishop of Worcester, and Mr. Cavendish, now Duke of Devonshire. He was ordained in 1832, and was shortly afterwards appointed to the incumbency of Curdridge Chapel, a district in the extensive parish of Bishop's Waltham. While officiating in that parish, he published two volumes of poems, entitled "Sabbation, Honor Neale," and "The Story of Justin Martyr." The attention of the present Bishop of Oxford, then the Rev. Samuel Wilberforce, Vicar of Alverstoke, was attracted by these poems, and he offered Mr. Trench the curacy of Alverstoke, to take which he resigned the curacy of Curdridge. In 1845 Mr. Wilberforce was promoted by Sir Robert Peel, who was then Prime Minister, to the deanery of Westminster, and at the same time Lord Asburton presented Mr. Trench to the vicarage of Itchen Stoke. In 1847 he became Professor of Theology in King's College, London, and continued to hold that appointment until 1856, when, on the death of Dr. Buckland, he was nominated by Lord Palmerston to the deanery of Westminster. Dr. Trench has written a large number of works on theology and general literature.

#### THE NEW DEAN OF WESTMINSTER.

The new Dean of Westminster, the Rev. Arthur Penrhyn Stanley, D. D., Canon of Christ Church, Oxford, and Regius Professor of Ecclesiastical History at Oxford, was born about 1812. He is the second son of Edward Stanley, D. D., Bishop of Norwich, a distinguished naturalist, by Catherine, daughter of the Rev. Oswald Leycester, rector of Stoke, Shropshire. He was nephew of Sir John Stanley, first Baron Stanley of Alderley, and is consequently first cousin of the Postmaster-General and of Mr. W. O. Stanley, M. P.; as also of Sir Baldwin Leighton, Bart., M. P. "Arthur Stanley" was educated at Rugby, the favorite pupil of Arnold, his friendship with whom was only terminated by Arnold's sad and untimely death in 1842. Stanley obtained a Balliol Scholarship, got the Newdigate Poem in 1837 ("The Gipsies"—the best Newdigate, it is said, since Heber's "Palestine,") the Ireland in the same year, took a first class in 1838, and obtained in 1839 the Latin essay ("Quam sint erga Rempublicam Academicæ officia?") and in 1840 the English essay ("Do States, like individuals, inevitably tend, after a certain period of maturity, to decay?") and also the Ellerton Theological prize ("Good Works do spring out necessarily of a true and lively Faith,") he being by this time Fellow of University College. He was elected a member of the Hebdomadal Council in 1860. Dr. Stan-

ley was for many years Chaplain to the late Prince Consort, and on the Prince of Wales forming his establishment, he became Chaplain to his Royal Highness, with whom he is known to enjoy very confidential relations. He accompanied the Prince to the East, and has published a volume of Sermons preached in the Holy Land, with some interesting notes of the tour. He was also Examining Chaplain to the Bishop of London, and published this year a pamphlet in favor of relaxing subscription to the Articles, which he dedicated to his Lordship. His "Life of Arnold;" his Lectures on the Eastern and the Jewish Church; his loving Memoir of his father; his "Sinai and Palestine;" his Sermons on the Apostolical Age; and his Lectures on the Corinthians, are well known. Whether he was really offered the Archbishopric of Dublin, we do not know. A storm of remonstrance followed a rumor to that effect. His new position as Dean, will, of course, remove him from his Professorship of Ecclesiastical History at Oxford, and for this all good men ought to be grateful.

#### NEW BISHOP OF NASSAU.

The Duke of Newcastle, on the recommendation of the Archbishop of Canterbury, nominated the Rev. Addington R. P. Venables, M. A., of Exeter College, Oxford, to the Bishopric of Nassau (Bahamas), which became vacant some months since by the death of the Right Rev. Dr. Caulfield. Mr. Venables graduated in 1848, when he took a fourth-class in classics. For some years past he has been curate of St. Paul's Church, Oxford. Mr. Venables was consecrated on Sunday, the 1st of November, being All Saints Day.

#### CONTINENTAL INTELLIGENCE.

European Religious Intelligence is of late marked by a manifest spread of the conviction that the issue is now steadily approaching—Catholic Christianity against Romanism; and the characteristic of the day is the development of mutual recognitions and approximations on the one side, and a gathering and organization of forces on the other.

The Russo-Greek movement—in which the Scottish now joins the English and American Churches—has become Catholic indeed; and the Churches of Russia and of Greece show increasing evidence of the warm Christian affection with which they await Anglican overtures. A parallel Anglo-Scandinavian movement has arisen, and has thus far been met in a like spirit in Denmark, while there are evidences that in this the Danish by no means stands alone among the Northern Churches. Gallicanism grows quietly more definite in its aims; and the French Government shows strong symptoms of being about to openly espouse its cause. Religious freedom becomes monthly more real in the Austrian Empire; and the Moravian, and the still less known Churches of the Danubian Principalities, seem struggling to find their way to Christian and living intercourse with the other non-papal communions of Europe.

On the other hand, the Pope declares, more positively, if possible, than ever, that there is no salvation out of the pale of the Holy Roman Church; the See of St. Peter becomes more obstinately ultramontane than ever; religious Societies every where are becoming more active; new invocations and new superstitions are devised; and one set of ecclesiastics meet at Trent to re-consecrate its memories; while another assemble at Malines, to consult how they may strengthen the Church and improve the efficiency of its various instrumentalities, and also upon what declared principles it should meet the dangers arising from the spread of "Protestantism" and infidelity.

The following are some of the most interesting items which we note in the foreign Press:—

FRANCE.—To us, as American Churchmen, the event of the year has been the laying of the Corner Stone of the American Protestant Episcopal Church of the Holy Trinity, in Paris; a result at last attained through the unwearied energies of the Rector, the Rev. Wm O. Lamson.

M. Renan's *Vie de Jesus*, is still a leading topic in religious and philosophic circles; 35,000 copies have been sold in two months, and all the newspapers and other periodicals have commented upon it, until it is said "that the most ardent anxiety of the Parisians, in the Summer of 1863, has been to decide what opinion ought to be held concerning the person of Jesus Christ." Replies to the views of the author are, of course, forthcoming on every side; and there already appears good reason to thank God for having made the assaults of the enemy to serve His own holy purposes, and rationalism itself to be instrumental—by the extent to which it has awakened interest in the question, and also sent many to the Evangelical records—in spreading a knowledge of the truth. The Abbé Guetteé is publishing, in the pages of *L'Union Chretienne*, a series of articles on Renan's work, considered in the three points of view of Biblical exegesis, of historical criticism, and of philosophy. The Abbé designs afterwards to re-issue these in four successive pamphlets.

An imperial decree, dated July 6th last, authorizing the publication of a papal Bull which—in making some ecclesiastical changes consequent upon the annexation of Savoy to France—puts forward ultramontane pretensions; alarms the adherents of Rome by excepting certain specified portions as "contrary to the franchises, liberties and maxims of the Gallican Church." Among other acts of the Government, the late committal of the portfolio of Public Instruction to M. Duruy, has also greatly irritated the ultramontane clergy, since his antecedents give reason to believe that it portends the rescue of the French youth from their influence. But the most important event of the Summer was, perhaps, the manifesto of the Government against the seven Bishops, and their trial and conviction of an offence against the State, in their interference in political affairs.

An international or "Universal Jewish Alliance" perfected its organization at Paris in June last.

*L'Observateur Catholique* completed the eighth year of its issue, upon the 16th of September.

**BELGIUM.**—A Roman Catholic Congress, or "*Council in partibus*" of Prelates, Priests and laity, was held at Malines, in this kingdom, upon the 18th of August. It was opened with great pomp, by the celebration of high mass by the Belgian Primate, Mgr. Sterckx, Cardinal Archbishop of Malines; who also pronounced a discourse, declaring the end of the Congress to be "to render service to the Church." At its conclusion, the whole body received, on their knees, the Apostolic Benediction of the Pope, at the hands of the Primate, and then proceeded to organize their sessions. Among the noted personages present were, Cardinal Wiseman, the Prince de Broglie, and Count Montalembert. The Cardinal spoke of the Position of "Catholicism" in England; Montalembert, on "Freedom of Worship;" and De Broglie read a long paper on "A Free Church in a Free State." Such topics are very suggestive of the conviction, that civil power is slipping away not only from the grasp, but from the influence of Rome; and that she has now a new rôle to play. The Congress decided upon the establishment in Belgium, of a great international organ of the Roman Catholic Church.

**DENMARK.**—The death of the late King places upon the throne, under the title of Christian IX, the father of the new King of the Greeks and of the Princess of Wales. Under the new reign, this kingdom seems about to become an important link in the chain of ecclesiastical events. The English royal alliance has given birth to great interest on both sides, in efforts to restore intercommunion between the Churches of the two kingdoms, through an Anglican restoration of the Succession to the Danish Bishops. It is also proposed that Danish Candidates for Orders should study and be ordained in England, that they might minister to sailors and others of their countrymen, in the sea-port towns.

On the other hand, the accession of Prince George to the Greek throne, had been followed by much talk and some action, in the way of organizing a Society, *first*, for promoting Greco-Danish intercommunion, and, *second*, for attempting joint missionary operations of the two Churches. The success of the Anglo-Danish movement will no doubt greatly facilitate these efforts; and these, unquestionably, will re-act favorably upon the prospects of the former, as well as upon the Anglo-Greek movement itself.

GERMANY.—Certain Romish Bishops, in June last, held a meeting at Trente, in memory of the Council which sat in the same city three centuries ago; and upon separating, they addressed a fulsome and sycophantic letter to the Pope, over 27 Episcopal signatures, including those of Cardinal Schwarzenberg and the Cardinal Patriarch of Venice. In this, they declare the *temporal sovereignty of the Pope* as the means of "recovering the frontiers of the Church."

*Per contra*, it is announced that the Prince Bishop of Breslau, Ledluizki, a resident, however, of Berlin, after having dissented from the Church in several doctrinal points, and openly denounced the new dogma, has at length resigned his See, and renounced the Romish communion, uniting himself with the Lutheran Church, in the participation of the Sacrament last Easter.

The Austrian Emperor has permitted the purchase and use of a former Romish Church, at Prague, by a Bohemian Evangelical Congregation.

Liturgical reforms have been fairly commenced in the Greek Church of the Principalities, by the promulgation of a ministerial decree, to the effect that in future the Service shall be performed in *Roumaine*, the language of the people, instead of in Greek, as heretofore. A general Synod is soon to meet, for the purpose of advancing still further in the path of reform.

A meeting of English Continental Chaplains was held last Fall in Frankfort, to consult together concerning the interests of the special department of Church work in their hands. To this meeting we shall hereafter take occasion to refer more fully.

SWITZERLAND.—Preparations are being made to celebrate, in connection also with the Reformed Churches of France, the tri-centenary anniversary of Calvin's death, upon the 27th of the coming May.

A little work was published a year since at Geneva, urging it as a Christian duty to organize through the different countries of Europe, Committees and bodies of volunteers, for the relief and care of the wounded in time of war,—in fact an alliance of "Christian Sanitary Commissions." The work has been translated into various languages; the idea has been cordially received; and, in Switzerland itself, it has already taken shape; while rulers and prominent men in other nations are moving in the same direction.

SPAIN.—Matamoros, Alhama, and the other Spanish convicts for Bible reading, have finally been released from prison, and banished. They were invited to Bordeaux; and fourteen of the number have gone thither, forming a little Protestant congregation almost upon the borders of Spain—not improbably to become a source of Protestant influence re-crossing the Pyrenees.

ITALY.—In Milan, the Clergy have been preaching, says the *Christian Work*, "that whoever attends a *Te Deum* at the national festival, must as speedily as possible redeem his soul from wrath, by the help of some saint whose protection is purchasable; and those priests who attended service on that day, would be thrown by God himself into the profoundest hell!"

M. Meille, the Waldensian Pastor at Turin, desires "that publicity may be given to a request Don Ambrogio (the bold friar, who is so vigorously preaching reform throughout Piedmont,) had made of him, viz. that some person interested in the Gospel work in Italy, would pay for a colporteur, who shall accompany him wherever he goes, and sell Bibles and Testaments, while he preaches."

The Waldensians have supplemented their Theological Seminary at Florence, by the establishment of a "*Claudian Press*," whose issues, by the way, would not all have been approved by the good Bishop of Turin, whose name is thus honored. For instance, an Italian edition of *Pilgrim's Progress*, which has lately been published, has been or is to be followed by a small volume of *Spurgeon's Sermons*!

Barsali, of Pontedera, whose name was mentioned in an article in the July No. of the Review, as a leader of the Evangelicals, has returned to Romanism, and publishes a letter advising his fellow-reformers to do the like.

Gavazzi's paper, after three months, has been given up and sold.

The correspondent of the *Christian Work* complains that the English Society for Promoting Christian Knowledge, "sells their beautiful Bible, worth six francs, for

a few centimes, in many cases, and usually for a price so low as to *undersell all the other Societies.*" Query.—Is the exaltation of Societies, or the circulation of the Scriptures, the great object in view?

A Sunday School paper, *La Scuola di Domenica*, was last June started in Florence, by Mr. Woodruff.

The Evangelical Church at Pisa has suffered from schism. The widow of a former Evangelist, not approving of the course or doctrines of the present incumbent, has set herself up as his rival, and both preaches and dispenses the Sacraments. Still later, an English lady, who possessed some proprietary rights in the Church building, has, for some like reason, turned Sig. di Michelis and his flock out of the Church, and employs an ex-priest to preach there in his stead. Di Michelis continues his services in his own parlor. The Evangelicals themselves are beginning to wonder what is lacking in their System.

Statistics give evidence, especially in South Italy and Sicily, of extraordinary advances on the part of the Government, in the promotion of education, and equally surprising appreciation on the part of the people.

#### CHURCH CONGRESS AT MANCHESTER.

This body, with a numerous attendance of Clergy and Laity, of all shades of Churchmanship, met at Manchester, on Monday, October 12th, and continued in session nearly all the week. Papers were read and discussions had on several important subjects, as "The Church in Ireland;" "Free Churches and the Offering;" "Clergy Discipline;" "Increase of the Clergy;" "Church Music," &c., &c.

We gather from one of these papers, the following facts on the Irish Church. In the parish of Clifden, in Connemara, three years ago, 201 persons were confirmed; of these eighty-eight have since emigrated. He repeated also a statement made by the Bishop of Ontario, that two-thirds of the congregations in his diocese were Irish Protestants. More particularly he described the rapid strides made by the Church in West Connaught:—

"Twenty-five years ago there were in that district but thirteen congregations, seven churches, and eleven clergymen in connection with the Church. There were now fifty-seven congregations, twenty-seven Churches, and thirty-five clergymen. Six confirmations had been held there during the last fourteen years, at which upwards of 3,000 converts were among those confirmed, more than 2,000 of whom came from the district of Connemara."

In 1834 the Roman Catholics were 80 per cent. of the population; in 1861 they were 77 per cent. Meanwhile the gross income of the Church had been reduced by various measures of the Legislature, from £865,525 at the former date to £580,418 at the latter; and of this sum, £440,418 only belongs to the parochial incumbents.

The incumbents are 1,566; curates, 715; total, 2,281. Since the Union in 1800, there have been built in Ireland 944 churches, while 224 have been enlarged; total erected and enlarged, 1,168. In 1834 there were 13½ members of the Established Church to every 100 Roman Catholics. In 1861 there were 15½ of the Established Church to every 100 Roman Catholics. No agrarian outrage for the last twenty years can in any way be connected with the revenues of the existing Irish Church. Two-thirds of the tenants of Church lands have bought out their farms, which they hold in fee-simple, having paid the purchase-money to the Ecclesiastical Commissioners. That money is funded, and the income is applied to the benefit of the Church, so that there is no grievance attaching to the Roman Catholics in connection with the Church.

In England the Reformation in a few years became a fact, through the zeal and energy of the Reformed Bishops and Clergy; in Ireland it was quite otherwise. However, both countries at the outset were in a similar position; but the means necessary to attain success were not attempted in Ireland. The great mass of the people in that country spoke the Irish language, and it was necessary that the instruction imparted to them should be in that language. In the reigns of Edward VI., Elizabeth and James I., instructions were issued that the Bible and Prayer Book should be translated into Irish, and that instruction should be imparted to the people in that tongue. This was not done. It was observed by Canon McNeile



that some under-current existed through which the intentions of the Government were frustrated; and what this was will appear from a statement made by Bishop Bedell, who was actually blamed for teaching the Irish through the medium of their own language, "because he would thereby make the conquered and enslaved Irish capable of preferment, which was the portion of the conquerors." This shows the real disposition of the English Colonists. These directions remained a dead letter, and until comparatively recent times no efforts were made to instruct the people through the medium of their own language. Then patronage was more abused, and in a grosser form, in the Irish Church, than perhaps in any other since the beginning of Christianity. What Ireland required was Missionary Bishops, men of faith, zeal, purity, and self-denial, who could endure hardships, and had an ardent love for souls; but she never had Bishops of this character.

#### PROPOSED NEW BIBLICAL COMMENTARY.

A project for a combined Biblical Commentary is announced as follows:—"We are happy to see that the objections brought against certain portions of the Bible are about to be met by leading theologians of the Church of England in a very practical way. If a false and unfair system of interpretation has been applied to the text of Scripture, the best way of confuting it is to apply a true and legitimate one. The honor of originating the plan is due to the Speaker of the House of Commons, who consulted several of the Bishops on the subject; and the Archbishop of York, at his instance, undertook to organize a plan for producing a Commentary which should 'put the reader in full possession of whatever information may be requisite to enable him to understand the Word of God, and supply him with satisfactory answers to objections resting upon misrepresentation of its contents.' The plan has received the sanction of the Primate. A committee, consisting of the Archbishop of York, the Bishops of London, Lichfield, Llandaff, Gloucester and Bristol, Lord Lyttleton, the Speaker, Mr. Walpole, Drs. Jacobson and Jeremie, take the general supervision of the work. The Rev. F. C. Cook, preacher at Lincoln's-inn, will be the general editor, and will advise with the Archbishop of York and the Regius Professors of Divinity at Oxford and Cambridge, upon any questions which may arise. The work will be divided into eight sections, the first of which will consist of the Pentateuch, a difficult subject, and will be edited by Professor Harold Browne, the Revs. R. C. Pascoe, T. F. Thrupp, T. E. Espin, and W. Dewhurst, contributing. The historical books [Is the Pentateuch, then, not 'historical?'] will be assigned to the Rev. G. Rawlinson, editor, and the Revs. T. E. Espin and Lord Arthur Hervey, contributors. The Rev. F. C. Cook will edit, and the Revs. E. H. Plumptre, W. T. Bullock, and T. Kingsbury will annotate, the poetical books. The four Great Prophets will be undertaken by Dr. M'Caul as editor, and by the Revs. R. Payne Smith and H. Rose, as contributors. The Bishop of St. David's and the Rev. R. Gandell will edit the twelve Minor Prophets, and the Revs. E. Huxtable, W. Drake, and F. Meyrick, will contribute. The Gospels and Acts will form the sixth section; the first three Gospels will be edited by Professor Mansel, the Gospel of St. John by the Dean of Canterbury, and the Acts by Dr. Jacobson. The editorship of St. Paul's Epistles is appropriately assigned to Bishop Ellicott and Dr. Jeremie, with Dr. Gifford, Professor T. Evans, Rev. J. Waite, and Professor J. Lightfoot, as contributors. To the Archbishop-elect of Dublin and the Master of Balliol is assigned the rest of the sacred canon. This really promises to be a work second only in importance to the LXX., or the English version made by order of King James. Perhaps it will be quoted as 'the XXX.' The names of the editors and contributors, while they insure orthodoxy, give promise that the comment thus put forth almost with the sanction of the Church of England as a body, will not be the utterance of any narrow school or section of it."

#### ENGLAND THE SUPPORT OF IDOLATRY.

A missionary in India, writing to the *Boston Journal*, makes the following revelations concerning Hindoo idolatry, and its tolerance by the British Government:—

Probably the strongest support of Hindoo Idolatry is the fact that almost all large temples are supported by the revenue accruing from temple lands: that is



whole villages and valuable lands pay no tax to the English Government, but the land tax—and it is very heavy in India—goes to the temple. It is to be said, that the English did not begin this system, but only allowed it to continue as they found it. We often have this mentioned to us to show that the rulers of the country do not think idolatry so bad a thing as missionaries represent. It is a feeling with many that their religion could not stand without these temple funds, and they ask why they are continued. On this subject Rev. Mr. Webb, writing June 19th, in reference to some mid-day callers at the tent, said: "They appeared very much interested, and expressed themselves as willing to renounce idolatry and devil worship; the only thing that sustained it in this country was the Government support; were it not for that it would die out. It has been with great difficulty that I have convinced them that it is not the intention of Government to countenance this worship by continuing these endowments. This subject has been referred to perhaps a dozen times on this tour."

It surely is a consummation devoutly to be wished, that a government so careful to exclude all teaching of religion in its "government grant school," should find a way to resume these temple lands and leave idolatry with all its abominations, to stand—if stand it will—on its own merit and foundation.

#### THE CHURCH IN IRELAND.

The Fifth Annual Conference of the clergy and laity of the diocese of Down and Connor and Dromore—presided over by the Lord Bishop—began on Tuesday, Nov. 3d, at Belfast. Among those present were the Dean of Down, the Dean of Dromore, the Archdeacon of Down, the Archdeacon of Connor, the Right Hon. Lord Dufferin and Claudeboye, Sir H. M. Cairns M. P., Mr. Edward O'Neill, M. P., and a large number of the clergy and influential laity of the diocese.

At this meeting, Mr. Davison read an important paper on the "Present Condition of the Irish Church," from which we extract the following: He said:—"I am desirous, before closing this address, of stating one or two facts relative to this diocese. It comprises one-fourth of the entire Church population of Ireland, whilst it only receives one-twelfth of the Church's income. In 1834 there were in these united dioceses 136,650 members of the Established Church, whilst in 1861 they numbered 152,722, showing an increase of over 16,000 in that period. I have been favored with a return from the registrars of the united dioceses of the number of new churches consecrated since 1827 in Down and Connor, and I find they amount to no fewer than sixty. Of these forty-two were consecrated by Bishop Mant, and the remaining eighteen by our present diocesan since 1849, and besides these many old churches have been enlarged. In Dromore diocese I find that twenty-eight churches have been built since 1800, the major part since 1811 and 1813, and several in 1861 and 1862, besides numerous enlargements of old churches and licensed places for the celebration of divine worship, thus numbering within this united diocese, within the periods specified, eighty-eight new churches. In 1730, in Primate Boulter's time, the number of churches in Ireland was 400 (this would allow eighteen churches for each diocese); in 1762 the number was 543; in 1792, 643; and in 1800, 689. From May, 1801, till January, 1829, 258 new churches were built, 242 rebuilt, fifty-four in progress of building, and ninety-eight enlarged. In 1806 the number of churches was 1,441; in 1863 they are 2,281. In 1806 the number of clergymen was 1,441; in 1863 they are 2,281."

The reading of this paper was followed by several speeches. The Rev. A. T. Lee said, "he believed that, when the erroneous impressions were dissipated that kept from a real union the two branches of the Church, both High Churchmen and Low Churchmen in England would rise as one man to defend the Irish Establishment. It should be remembered, by those who assailed it, that it was the ancient Catholic Church of the country—that it was in it 700 years before the Papal supremacy was acknowledged—that it was in it 1,200 years before Presbyterianism was established in Ulster, and that the lands it now possessed were given not to Romanists, but to the Church that existed in Ireland before Romanism had any footing in the country."

It appears, that while the population of the country has largely decreased, yet, relatively speaking, the number of members of the Irish Church is larger now than

in 1834. Yet a combined effort is to be made by Romanists and Dissenters to break down the Establishment. Bitterly as they hate and abuse each other, they will unite in destroying the Church if they can.

#### BISHOP COLENZO IN HIS OWN DIOCESE.

This misguided man, having been warned out of the pulpits of the Church in England by the Bishops, is met by the Clergy of his own Diocese, by the following Petition. Why does he not at once resign? That is a question, which common honesty, manly consistency, and his own Christian vows, all unite in asking. This whole School of men have proved, again and again, that they are deaf to all appeals of that sort. The following Address is now in course of signature in the diocese of Natal: "To the Lord Bishop of Natal.—REV. SIR.—As members of the Church of England and of your diocese, we feel ourselves impelled by a sense of duty to address you on a subject very painful to us, and, we doubt not, to you also; although, most probably, you have already anticipated the announcement we now make, namely, that having publicly by your writings declared you no longer believe in the inspiration of certain portions of the Scripture (by which you dissent from the Sixth Article of our Protestant faith, which declares their authority undoubted in the Church), we consider you unfit to retain your present position amongst us, and beg you at once to resign it, being confident no good results can be obtained from an external association unaccompanied by unity of sentiment. We wish that this were the only source of regret, but unfortunately, as your Lordship must be aware, your ministrations amongst us have been never attended with the happy effects we so ardently anticipated when you first visited these shores; no success has attended your labors amongst the heathen, although we acknowledge you have worked assiduously to promote it, and the unhappy dissensions between yourself and both clergy and laity are too well known in the colony to need comment. These have sapped the foundation of our social position, and brought disgrace upon that name which we have hitherto felt proud to bear. Sorrowing for the necessity which has enforced this declaration, and earnestly praying you may be restored to that simplicity of faith from which you departed, with sincere wishes for the happiness both temporal and spiritual of yourself and family, we subscribe ourselves, your Lordship's friends and servants."

#### RUSSIA.

EMANCIPATION OF THE SERFS.—An English gentleman, who has been travelling in the interior of Russia, refers to the working of the scheme for the emancipation of the serfs, and says:—"It is scarcely possible to measure the grandeur of this peaceful revolution, by which nearly forty millions of people are raised from a condition closely akin to slavery, to the level of the free men of other and more civilized States. This great act is consummated with comparatively little suffering, and with large prospects of future advantages to the nobles and proprietors of land, save those estates only which should fall under our Encumbered Estates Acts. The emancipated serfs are already, I am told, displaying a degree of intelligence and industry that surprises their former owners; establishing schools, laying out hoarded money on land and tenements, and in many other respects showing great intelligence and sagacity."

## EDITORIAL.

## AMERICAN QUARTERLY CHURCH REVIEW.

IN bringing, with the present No. the Fifteenth Volume of this Review to a close, the Editor and Proprietor discharges a pleasant duty in announcing to the friends of the work, that the resumption of the quarterly issues of the Review—interrupted in part during the first two years of the War—has been attended with the most gratifying and encouraging results. The annual increase to our subscription list has never been so large as during the last year, and the circulation of the Review is now greater than at any former period. The permanence and success of the Review, with God's blessing, are no longer a matter of doubt.

Notwithstanding the enormous increase in the cost of publication, amounting in some items, to nearly *one hundred per cent.*, yet believing this burden to be but temporary, we have determined not to diminish the size, nor raise the price of the Review. With a large increase to its circulation, the work can be afforded at its present rate. But we must ask subscribers for promptness in remitting payments; and we wish to remind them, that a kind word on their part, would add to our list of new subscribers, and so do us essential service. To our Missionary subscribers, who have received the Review at \$2.00 per volume, we are compelled to say, that the work can be furnished at this price only upon their paying promptly in advance. No Bills for the Review will be made out hereafter, at a less rate than \$3.00 per volume.

We trust we have already given an earnest of the work which the Review will attempt to do. With the strictest loyalty to the pronounced principles of the Church, the Review will allow the freest and boldest discussion of all subjects coming within its range; yet conducted always, we hope, in a manly and charitable spirit. Especially it will be our aim, to hold up continually, the Primitive, Apostolic, Scriptural Church, in its Organization, Ministry, Doctrine, Spirit, and Life, as the great model which the English Reformed Church, and our own, profess to regard as the true pattern; and yet from which, especially in the matter of interior and practical working, we have much to learn. To repel, also, the bold, insidious assaults of Modern Inf-

delity, which comes to us wearing the most plausible garbs, which attempts to use as its weapons, Physical Science, and Philosophical Enquiry, and New Methods of Criticism, &c., &c., but whose covert design is, to sap the very foundations of Revealed Religion,—to meet and expose this new Foe of the Gospel, is a part of our proposed duty and design. If this dangerous form of Unbelief is to make inroads upon the American, as it has upon the English Church, and is doing upon the Sects around us, it shall, at least, do its work openly and without disguise.

A Church Review, learned, yet popular; firm, yet charitable; broad and Catholic in spirit, as the Church is and must be, yet unyielding in all matters of principle; sober, yet in thorough sympathy with the aggressive spirit of the Gospel—the necessity for such a publication, never seemed to us so imperative as at the present time. The talent pledged to our pages will, we are confident, be found equal to the exigencies of the work.

The Summary of Foreign Intelligence, *on the Continent* is, and will be, prepared by a gentleman thoroughly conversant with the important religious movements there transpiring. This department is worthy of careful reading, and of preservation. It will form, in the future, a record of great value.

It will hereafter be our object, to issue the Review promptly on the stated days of publication.

N. S. RICHARDSON,  
EDITOR AND PROPRIETOR.

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